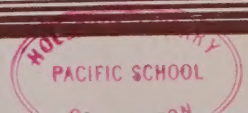


# **International Journal of Religious Education**

**July-August  
1941**



*"Lift Every Voice and Sing," by Augusta Savage*



# *From the Atlantic to the Pacific*

*Eastern*  
Lake Winnepesaukee, N.H.  
August 4-16, 1941

*Rocky Mountain*  
Geneva Glen, Colorado  
July 20-27, 1941

*Northwest*  
Silver Creek, Oregon  
August 10-17, 1941

*Central*  
Lake Geneva, Wisconsin  
August 18-30, 1941

*Pacific Southwest*  
Camp Sierra, California  
July 5-12, 1941



## *Five Regional Youth Conferences to Develop a Christian Youth Program .. Interdenominational and United*

Open to all young people who have completed their junior year in high school and are under twenty-five years of age and who are interested in community and interdenominational youth work.

Places in denominational or interdenominational delegations are now open. Write immediately to denominational, state council, or interdenominational headquarters for registration cards and additional information, or to Ivan M. Gould, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.



UNITED CHRISTIAN YOUTH MOVEMENT

# International Journal of Religious Education

Volume 17

Number 11

July-August - 1941

Cover Picture: "Lift Every Voice and Sing," by Augusta Savage

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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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PHILIP C. LANDERS

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H. Armstrong Roberts

## Summer Days

*The summer days are come again,  
With sun and clouds between,  
And, fed alike by sun and rain,  
The trees grow broad and green:  
Spreads broad and green the leafy tent,  
Upon whose grassy floor  
Our feet, too long in cities pent,  
Their freedom find once more.*

*The summer days are come again;  
Once more the glad earth yields  
Her golden wealth of rip'ning grain;  
And breath of clover fields,  
And deep'ning shade of summer woods,  
And glow of summer air,  
And winging thought, and happy moods  
Of love and joy and prayer.*

*The summer days are come again;  
The birds are on the wing;  
God's praises, in their loving strain,  
Unconsciously they sing:  
We know who giveth all the good  
That doth our cup o'er-brim,  
For summer joy in field and wood  
We lift our song to Him.*

SAMUEL LONGFELLOW

# Editorials

## Weekday Religious Education

*The following statement of policy of the International Council of Religious Education concerning the three approaches to weekday religious education was adopted at the February 1941 meeting of the Council:*

In view of the great interest in weekly religious education in many forms, the present confusion as to best procedure, and the urgent request for help from the field, the International Council of Religious Education states its policy concerning weekday religious education as follows:

1. With regard to *The Weekday Church School\** in co-operation with the public school on released or dismissed time, the Council is convinced of the contributions which the weekday church school, when conducted according to the standards set in Educational Bulletin 601, *The Weekday Church School*, makes to the total program of Christian education, and recommends:

That its Committee and Director continue to pursue the policy of wise direction and careful guidance of weekday church schools in accordance with the standards for this work adopted by the Council.

2. With regard to *Teaching Religion in the Public School*, as part of the curriculum of the public school and under public school control, the Council recommends:

That its Committee and Director pursue the policy of investigation and exploration of present practices and possibilities, of cooperation in experimentation in situations where the opportunity is offered by the public school, and of study and evaluation of results for the purpose of determining future procedure.

3. With regard to the *Community-wide Approach* in which the church is aggressively active in helping to determine the forces which affect the total life of the individual, and by which the resources of religion are made available to the total education of the individual, the Council recommends:

That its Committee and Director pursue the policy of seeking a better understanding of this approach, of continuing the study of present practices in this field, of encouraging experimentation, and of offering counsel and service in order to discover and conserve the values of this approach for the program of Christian education.

## The Returning Sinner Challenges Christian Education

IN THE HEYDAY of prosperity midway between the two World Wars a magazine article paid its respects to "The Vanishing Sinner." The old sense of sin and guilt was indeed gone among sophisticated liberals. Psychiatry was supplanting the mourners' bench. Theology drifted toward humanism. The gospel of mental hygiene proclaimed salvation. Religious education was acclaimed as the church's best modern technique.

\* There are three types of weekday church schools as defined in Bulletin 620, *The Weekday Church School*: 1. Community Type, 2. Semi-community Type, 3. Parish Type.

Then came shattering experiences: the depression, the rise of dictators, the outbreak of totalitarian war, the spread of fear, hate, and ruthless violence. Europe's "crisis theology" invaded American thought. This "neo-orthodoxy" combined liberal Bible scholarship with Fundamentalist authoritarianism and a medieval doctrine of human nature. Its emergence in the European scene is more easily understood than its rapid spread in American religious thought.

The influence of this trend of thought among professional religious workers has definitely changed the climate within which Christian teachers work in many a church. Gains made slowly through many years in quality of curriculum materials, in method, in morale, and in general support for Christian education are being wiped out. Neo-orthodox doctrines of God, man, sin, salvation, and the social order leave an entirely subordinate place to educational method, provide little motive for educational effort, and repudiate the basic principles of Christian education. The resulting confusion of thought is negative in its effects on Christian education.

This European crisis theology neglects the fatherly qualities of God in its extreme emphasis on his sovereignty, his stern justice, and his outraged righteousness. He is not a God children can know and love. Human nature is interpreted by a revival of the medieval doctrine of total depravity. The contributions of psychology to our understanding of human behavior and educational method are largely ignored. Much talk of "demonic forces" even suggests a return to primitive demonology. Sin is interpreted abstractly as a general condition of human perversity in rebellion against God. The old categories of "saved" and "lost" replace the concept of graduated individual differences established by both psychology and common sense.

The process of gradual spiritual growth through Christian nurture gives way to legalistic and judicial transactions in which the status of the individual before God is reversed. Salvation comes through a divine invasion of human personality. The evidences of salvation are more in terms of emotion than of conduct. Efforts to achieve a more Christian society gradually through constructive and remedial processes is useless. Worst, it is even presumptuous, for God will give us the Kingdom in his own good time. Nothing we can do will hasten it. To presume that man has a cooperative part in its achievement is but another expression of human rebellion against the sovereignty of God.

There are fallacies, of course, in giving extreme emphasis to Paul's conception of God, man, sin, and salvation to the neglect of the somewhat different emphasis on these matters found in the example and teachings of Jesus. But let the theologians work that out.

Christian educators wonder why the findings of physical science and even of scientific biblical criticism are accepted, while the findings of psychology, mental hygiene, educational procedures, and the social sciences are repudiated. None of these sciences supports the medieval doctrines of man and society. Just as theology finally had to give up

a flat earth and accept a solar universe, just as theology has had to adjust itself to a historical view of the Bible, it will have to come into line with God's truth wherever painstaking human investigation discovers it. Let Christian educators hold fast to their scientific view of human nature, of human failure and success, of the ways in which persons grow, change, and achieve. Does this leave God out? No more than a scientific view of the physical universe leaves him out. It does enable us to understand him better and to cooperate more effectively with him.

Their close association with growing persons convinces Christian educators that the neat categories of "saved" and "lost" do not classify these persons. Some are indeed "lost," some are "saved." But to the educator the important thing is, not the exact status or stage of a person's moral and spiritual condition. It is the direction in which he is moving. If growth is there, hope is there. If a level of complacent stagnation has been reached, even under the self-assurance that salvation is a completed transaction, the Christian educator has his fears for the spiritual outcome.

Christian educators cannot find satisfaction in an erratic interventionist God who invades human nature and human society occasionally. Like all who work with growing things, they count upon the continuous presence and cooperation of divine forces and resources. They believe that a better understanding and meeting of the conditions of growth will increase the effectiveness of those cosmic forces which are always ready to support appropriate human effort. This faith they express in their work both with individuals and in improving social relationships toward the achievement of the Kingdom of God.

Christian education takes into account what the Bible as a whole, and particularly the teachings of Jesus, tell us about human nature and its re-making. It uses also what science has discovered about this process. So Christian education is just the best way we have found of working with God, in accordance with the conditions he has set in human nature and in society, for the redemption of both. Let Christian educators be unshaken in their confidence at this point.

Still, the returning sinner has some warnings for us.

Let us be more explicit in the contrasts which we draw between the life of the Christian and that of the non-Christian. Let us develop Christian codes of conduct which will help make the sense of guilt and sin very concrete and explicit, and the remedy clear. Let us draw an intelligent distinction between persons who are sinful and those who are mentally sick, and prescribe accordingly. Let us use religion as a therapeutic rather than as a pathological force. Let us teach for a verdict. Let us deal with the feelings as well as with mere ideas.

Let us face realistically a world in which evil has a tenacious hold and has broken forth in our day with peculiar violence. Let us be very clear that this is an expression of the law of the harvest of which prophets and teachers have warned us all along. It is not the expression merely of the personal displeasure of God with us. Let us respond not with cowering fear and fatalistic impotence, but let us reassert our own human responsibility for obeying these cosmic moral laws. Let us offer to a loving and tender God our best cooperation in achieving here, through his purpose and power, a real Kingdom of God.

While the statements made here are so brief and sketchy as to be little more than a caricature of neo-orthodoxy, they serve to point out its warnings to Christian education. These fallacies must be definitely resisted if we are to follow the teaching example of Jesus. These implied weaknesses and limitations in our characteristic educational programs must be corrected. There can be no compromise and no harmonizing of the Christian nurture point of view with this "neo-orthodoxy." The attempt results in confusion and frustration. Christian educators must hold steady through this unfavorable season, expecting a better spiritual climate in more normal days ahead. Theological trends come and go as great historical events unfold. But Christian nurture has been the long and continuous method of God and man working together in the redemption of human life.

H.C.M.

NOTE: A member of the Board of Editors is solely responsible for this editorial though he is indebted to the book by Dr. Harrison S. Elliott, *Can Religious Education Be Christian*, as a principal source. In this book Dr. Elliott sets forth in much greater detail and with more adequate interpretation the conflict with which the editorial deals.

## Religious Education Week

RELIGIOUS EDUCATION WEEK comes this year September 28 to October 4. In most communities it is entirely possible for the churches to unite in an observance of this Week which will impress upon the community as a whole the importance and function of religious education. Plans for it should be started early in July.

### Quicken My Love of the Beautiful

#### A Prayer in Summer

*God of all wonder, quicken thou my love for  
the beautiful.*

*Thou hast created a universe of beauty and  
set it all about me.*

*And thou hast made within me the power to  
enjoy this thy world.*

*My Lord, tie these creations of thine to-  
gether, the wonder of thy world and the adora-  
tion of my heart.*

*Plunge me deep into the mystery of summer.  
Let me kneel to enjoy flowers and buds.*

*Turn my eyes upward to the beauty of  
birds and the mysteries of their songs and  
ways.*

*Set before me the glory of the fields and let  
the depth of the sky deepen my mind and  
heart.*

*Open my eyes to the beauty of painting and  
sculpture and buildings.*

*May I bow before the glory of a fine and  
devoted life.*

*In the name of Him whose winsome life has  
won the world. Amen.*

P.R.H.

# Meditations

BY PHILIP C. LANDERS

*Mr. Landers has recently joined the staff of the International Council of Religious Education as Director of Public Relations and the Crusade. In keeping with the season of the year he has written these meditations for leaders of religious education on the theme "Re-creation of life through the extra leisure of summer."*

## First Week—Quietness

The summer vacation months provide one with the opportunity of enriching life, of sensing anew the nearness of God and of renewing one's spiritual life that it may have a new aim and direction for the busy months so soon to follow. The out-of-doors makes possible the pauses and rest periods that are necessary for a richly lived life. Lost dreams, purposes and ideals come back to reclaim hearts and lives that have been too busy in the rush of everyday business and home life to let the best have right of way. Important things of yesterday seem to pale into unimportance when we come face to face with God and the beauty of his world.

"Be still and know that I am God."

"My soul, wait thou in silence for God only, for my expectation is from him."

"Wait still upon God; open your heart to him, let the light and the warmth of his love flood your mind and heart and soul, as the flower opens itself to and drinks in the light and warmth of the sun, and becomes its true and beautiful self thereby."<sup>1</sup>

"In the silence we offer our subjects of prayer—persons, things, hopes, fears—offer them as seeds, to which God will give growth and fruition. God does not need endless repetition; only perfect sincerity, perfect trust. The power of growth comes from God, not from us."<sup>2</sup>

## Second Week—Awareness of God

In every experience of the day and of the night God seems to be present. One can sense his presence surrounding and enveloping on every hand when one is quiet and in the midst of nature in all its strength, quietness and beauty. With the awareness of God comes also the awareness of the presence of the great souls of all ages who come to commune with our inner thoughts. Some knew God so intimately that their lives have radiated his love to us through our associations with them in life and through literature. We have the promise that "If with all your heart, ye truly seek me, ye shall ever surely find me."

"When I consider thy heavens, the work of thy fingers,  
The moon and the stars, which thou hast ordained;  
What is man that thou are mindful of him?"

"I will lift up mine eyes unto the mountains:  
From whence shall my help come?  
My help cometh from the Lord,  
Who made heaven and earth."

"To Him all life was beauty. The sun upon the hills,  
The sweeping shadows, and the winding lane. . . .

He walked the common lanes, the city streets He trod,  
And in His heart was beauty—the beauty born of God."  
(A.L.C.)

## Third Week—The Necessity of God

Our Father, at the close of this day spent in the out-of-doors, we come to thee feeling that thou art nearer to us than ever before. The glory of the rising sun casting its beauty and light across the lake, the musical notes of the birds as they flitted in and out of the tree-tops, the happy morning greeting of our loved ones and friends, the long walk through the woods when we felt the soft green grass under our feet and the coolness of the great pines over our heads, the soft lapping of the water upon the sandy shore, the fellowship of leisurely breaking bread together, and the transforming light of the setting sun, have brought us into thy presence.

Only a few short months ago these trees were barren; the ice was on the lake; the snow covered the ground; the birds made their homes in another far-distant place; the wind howled its sharp and bitter breath over the earth; and man was cramped within the walls of man-made buildings and homes. Today one could not help but feel that life is immortal and eternal and that the eternal life can be lived here and now. Beauty has emerged from bleakness, color from drabness, and life from that which seemed dead.

Why hast thou been so good to us that we should have such an out-pouring of love and beauty as we have seen this day? Help us to see that only as we live close to thee, have faith in thee, feel deeply our need for thee and try to share these experiences with others, will we too show unguessed depth and beauty of soul. Help us to open our whole being to thee, that thou mayest work through us as thou desirest and use us to help bring thy purpose into the world. Amen.

## Fourth Week—Our Oneness with God

"Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. . . . For the Father himself loveth you, because you have loved me, and have believed that I came forth from the Father."

To sit by the shore of an ocean or a lake and to watch the relentless coming in and going out of the tide and waves, often helps us to feel the power and strength of God. We feel at one with nature and with him because life is always pushing us on even when we would resist the tides of defeat, disappointment, as well as tides of success and new undertakings. It gives one the sense of belonging to that great group of people who have lived in all ages and who have passed on the opportunities of this day to us. It gives us courage and a desire to go out from this place hand-in-hand with God to work for him and to enjoy that striving and working as long as he is with us in spirit and in truth.

Oh, brother men, if you have eyes at all,  
Look at a branch, a bird, a child, a rose,—  
Or anything God made that grows,—  
Nor let the smallest vision of it slip,  
Till you can read, as on Belshazzar's wall,  
The glory of eternal partnership.

EDWIN ARLINGTON ROBINSON<sup>3</sup>

<sup>1</sup> From *Acts of Devotion*.

<sup>2</sup> From *A Book of Services for Group Worship*. Reprinted by permission of the Womans Press.

<sup>3</sup> From "Sonnet" in *Children of the Night*, Charles Scribner's Sons publishers. Used by permission.

# Religious education week

By JOHN BURNS KETCHAM

## Local church observance

**Plans suggested by the denominational boards of Christian education**

**R**ELIGIOUS EDUCATION WEEK has as its purpose the developing in the home, in the church and in the community an increasing consciousness of the importance of Christian religious education, particularly in these times. It seeks to encourage the home, the church, and the churches—working together and with other agencies in the community—to face more adequately their responsibilities for providing a vital program of religious education for every child, every youth, and every adult in the community. In 1941, Religious Education Week will be observed from Sunday, September 28, through Sunday, October 5.

There are two distinct aspects of Religious Education Week, neither of which is complete without the other. The first and extremely important aspect is the observance of the week in each local church. The second, which will be dealt with in the second part of this article, is the community program in which all the churches cooperate.

Many denominational boards of education suggest plans, provide materials, and encourage each church to plan its own observance. Some denominations including many aspects of church work, do not deem a week sufficient, and suggest emphases covering an entire month. In order to facilitate the observance this year, and to call attention to Religious Education Week as a time for preliminary planning and preparation for the United Christian Education Advance, a summary of denominational suggestions for the local church has been made.

Every local church is invited to participate in Religious Education Week. Let the leaders of your church secure your own denominational suggestions and plan for your church's participation. Before fall, let each church analyze its task and outline its total educational work for the year. Start off next fall with real zest. Religious Education Week can set the morale and shape the plans for the entire year's educational activities, if you plan well. No local church need miss a vigorous launching of its year's activities.

Let us be aware that it is in the local church that the real program of religious education reaches the child, the youth, the adult, and their homes. The local church is therefore the focal point. No observance of Religious Education Week can possibly achieve the desired results unless each church carries out a vigorous program.

Some of the denominations suggest the following themes and activities, and will have available detailed descriptive materials. If your denomination does not appear in this



Keystone View Co.

*All churches are asked to observe Rally Sunday*

listing, it may not be because they do not have plans but because the plans were not yet available when this article went to press.

## Northern Baptist Convention

*Theme:* "Launching the Second Year of the Advance."

Sunday, September 28—Rally Day and Promotion.

Monday, September 29—Workers' Conference.

Tuesday, September 30—"Family at Home" Night.

Wednesday, October 1—Prayer Meeting.

Thursday, October 2—Town Meeting.

Friday, October 3—Open House.

Saturday, October 4—Visitation Day.

Sunday, October 5—World Communion Day and Dedication of Church Workers.

*Materials:* A folder of program suggestions for the local church gives detailed suggestions for each day's program. It includes a church workers' covenant, a service of consecration, an installation and dedication service, and suggestions for community inter-church enterprises. It is entitled, "Launching the Second Year of the Advance, Christian Education Week Manual," and is obtainable from the Christian Education Department, American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pennsylvania.

## Congregational Christian Churches

*Theme:* "Every Person in the Parish." A specialized program for every age group in the church. The ministry in the church is for every person—every child, every youth, every adult.

Sunday, September 28—Rally Day and support of the "Program of Progress"

Sunday, October 5—World-wide Communion Sunday

*Materials:* These are published in the magazine *Advance*, in state papers, and in the folder on Program of Progress Emphases for 1941-1942. They may be secured from the Division of Christian Education, 14 Beacon Street, Boston, Massachusetts.

*International Journal of Religious Education*

## Disciples of Christ

### Program Planning Month

*Church Program Week:* September 29-October 6

#### Purpose:

To encourage every church to plan a program of improvement and advance, that the church may be stimulated in its program of spiritual enrichment, training of leadership, enlistment for service, effective evangelism, effective education, participation in the total cause of Christ, and in the stewardship of life and money; to draw together and unify the programs of all groups comprising the church.

*Materials* may be secured from the Department of Religious Education, 2700 Pine Street, St. Louis, Missouri.

## Evangelical Church

Rally Sunday, September 28.

## Five Years Meeting of Friends

Observe Christian Education Month. September 28 through October.

Sunday, September 28—Rally Day and Installation of Officers; new plans for workers' conference; new call for leaders.

October 5—Christian Home Sunday

October 12—Children's Work Sunday

October 19—Young People's Sunday and Youth Week

October 26—Adult Education Sunday

*Materials:* Suggestions for observance, reading list, and materials for discussions on theme; suggestions for each Sunday. These may be secured from Miss Jeannette Hadley, 101 S. Eighth St., Richmond, Indiana.

## The Methodist Church

*Theme:* "Resources for Christian Teaching."

Sunday, September 28—Church School Rally Day (Observed in some areas in the spring).

#### Suggested Activities:

Special meeting of church school workers: planning sessions for church board of education, the council of children's workers, the church council of Methodist youth, the Council of adult workers.

Special meeting for parents on theme, "Resources for Christian Teaching in the Home."

Fellowship night for the entire church: Suggested sermon, "Our Community, a Resource for Christian Teaching."

Sunday afternoon, open house by church school.

Sunday evening, program for the entire church, to acquaint the church as a whole with the significance of religious education.

*Materials:* A series of articles in Methodist periodicals on "Resources for Christian Teaching." A folder with the suggested activities may be secured from the Board of Education, 810 Broadway, Nashville, Tennessee.

## Presbyterian Church, U.S.A.

Sunday, September 28—Rally Day. Special program to be available.

#### Suggested Activities:

Parent-Teachers' Conference. Planning conference for local church leaders to set plans for the church year. Special meeting of the Session to consider Christian education program. Youth Rally. Interchurch Community Observances.

*Materials:* Suggestions for through-the-week activities appear in regular periodicals. Special program for Rally Day may be secured from the Department of Church School Administration, 1125 Witherspoon Building, Philadelphia, Pennsylvania.

## Reformed Church in America

Rally Sunday. Special theme to be developed at General Synod.

World-wide Communion Sunday.

*Materials* available from the Board of Education, 156 Fifth Avenue, New York City: Rally Day Program; a Suggested Calendar of

Special Services; Steps Toward Planning for the Work of the Year, for the Superintendent.

## United Brethren in Christ

Rally Day—beginning of Rally Month.

Promotion Day—recognition of teachers.

*Materials.* Suggested activities are described in a leaflet to be available from the Board of Christian Education, 1442 U. B. Building, Dayton, Ohio.

## United Church of Canada

Rally Day and Rally Week in church and Sunday school.

*Purpose:* to mobilize the forces of each local church for the most active service possible during autumn and winter.

*Materials:* Bulletin available from the Board of Education, 299 Queen Street, West, Toronto, Ontario.

## United Lutheran

*Slogan:* "Increase and Improve"

September is observed as Parish Education Month to help the congregation plan to project its entire educational effort for the coming year. Emphasis: Projects in Parish Education.

#### Objectives:

Increase enrollment and improve attendance; increase time and improve leadership; increase home cooperation and improve parent-child relationships; increase personal participation and improve Christian life.

*Materials:* "A Workers' Guide for the Pastor and His Leaders." Pamphlets on "Participation, Education, Christian Faith, Christian Life." "More Time for Parish Education." "A Ten Per Cent Increase." "Practical Helps for Catechetical Work." "Education through Visitation." "Steps to Leader Improvement." These may be secured from Dr. S. White Rhyne, 1228 Spruce Street, Philadelphia, Pennsylvania.

## United Presbyterian

*Special Emphases* on "The Development of Religion in the Home."

# Community observance

## A community pattern built in light of denominational plans

THE FIRST ASPECT of Religious Education Week is the observance in the local church. This is most important, but the impact of religious education on the community must be more than the sum of the impacts of several individual churches. There must be a joint impact of the churches working together, a community program in which all the churches interested unite to challenge support for the cooperative educational task in the community. Therefore parallel to plans for individual churches should be plans for the community.

Let the church leaders in the community come together to decide how they can best use all the resources of the various churches to bring to the attention of the people of our churches, parents, homes, and the community at large the supreme importance of religious education in these times. Spiritual foundations of character, of the community, of democracy itself are of vast import these days.

As the best way to suggest community observance a calendar for the week, including suggestive church and community observance, has been worked out.



*The community youth council plans for Saturday—Youth Night*

### A Calendar for Religious Education Week

These suggestions are an attempt to blend many activities proposed in the literature of the various denominations into a suggestive pattern. Local churches are urged to secure and follow the suggestions of their own denomination for Religious Education Week observance. The community-wide observance of the week will have to take into consideration the interest and needs of the local situation and seek truly to coordinate local church and community plans.

These community suggestions take for granted that there will be careful, well-planned local church activities. They also take for granted that as one of the first phases of the United Christian Education Advance each church will set aside one or two days in the Week for city-wide or county-wide interdenominational observances.

In planning community observance of the Week there are a few basic suggestions. First, get a representative committee to decide upon the type of observance your community wants; then start plans for it early. In your planning, remember that when local churches agree to do the same thing at the same time, that is cooperation. Use every available means of promotion; radio, newspapers, denominational and local church channels, posters, and letters. Early in your planning clear the dates through the official denominational boards of the city or county and send a letter to each local church informing them of community schedules and plans. Plot the community program to meet the specific needs not being met by local church groups.

There are more suggestions in this pattern outline than any church or community would care to use. Not all the suggestions will be practicable in any given church or community.

#### *Sunday, September 28. Local Church and Community—*

Rally Day Service in the Church School. Prepared for by a general home visitation, teachers calling in homes.

Rally Day Service in the Church.

Special sermon, "The Educational Tasks of the Church."

Service culminating in an Installation and Consecration Service for the church school teachers, committee members, and officers of the church.

(See denominational Religious Education Week folders and periodicals or the September, 1941, issue of the *International Journal of Religious Education* for suggested services.<sup>1</sup>)

<sup>1</sup> Other services may be found by those who file their copies of the *International Journal of Religious Education*, as follows: September,

#### *Monday, September 29. Local Church. Workers' Conference for Church School Leaders.*

Meetings of age groups, officers, and teachers, for planning the year's work and considering general teaching plans for coming months; for integrating plans with denominational suggestions for the Advance, and looking forward to participation in the One-Day Conferences of the Advance between April 13 to 30, 1942.

#### *Tuesday, September 30. Home—"Family at Home" Night.*

Entire family enjoys specially prepared evening meal.

Plan activities, games, fun, in which family as a family can participate.

Carefully planned program of family worship with children and young people sharing in planning and participating. Anticipate daily use of family worship, using one of the following: *The Christian Home*; *The Upper Room*; *The Secret Place*; *Thoughts of God*; *Prayers for Little Children*.<sup>2</sup>

Dedication of the home to Christian living.

#### *Wednesday, October 1. Local Church—Local Church Night.*

Report of church Committee on Religious Education on plans for the year.

Special meeting for parents: "God in our homes."

Open House—Parent-Teachers' Meeting—Exhibit of Work done in church school.

Prayer Meeting—spiritual power in the teaching enterprises of the church.

Fellowship Dinner for all officers of the church, including church school teachers and officers of young people's groups: "This year's plans and dreams for our church." Submit plans for some "whole church enterprise" during the year involving every organization, and urge members of every family to participate.<sup>3</sup>

#### *Thursday, October 2. Community—Community Interdenominational Observance.*

Afternoon: Interchurch conference on one of the following, with speaker, discussion, exhibits, display of literature:

(Continued on page 33)

1939, pp. 6-7; September, 1938, p. 11; September, 1936, pp. 19-20; September, 1935, p. 24; September, 1935, p. 10.

<sup>2</sup> *The Christian Home*, a monthly magazine published by the Methodist Publishing House, 810 Broadway, Nashville, Tennessee. See especially "The Day's Devotions."

<sup>3</sup> Published by the Methodist Publishing House, 810 Broadway, Nashville, Tennessee. Subscription \$.80 a year.

<sup>4</sup> Published by The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa. Five cents a copy.

<sup>5</sup> A daily Lenten devotion for children in the home, published by the Connecticut Council of Churches, 18 Asylum Street, Hartford.

<sup>6</sup> By Mary Alice Jones, published by Rand, McNally & Company. On sale in five and ten cent stores.

<sup>7</sup> See *International Journal* for September 1938, "Planning for Religious Education Week," by Ross Snyder, pp. 9-10.

# Training teachers for weekday church schools

*How one city did it*

By WINNIE PLUMMER\*

**W**E'D LIKE to open weekday church schools in our community," said the church leaders, "but we haven't the teachers."

"Then," proposed the city director of religious education, "how would you like to open a few weekday schools now and train your teachers on the job?"

That is what one city decided to do. Last fall thirty-seven women were challenged with the idea of helping to build, "from the ground up," a city-wide system of weekday church schools in their home community. Many of them were mothers; several had done some public school teaching; a number were Sunday school teachers. They liked the idea of making the weekday church schools a really successful venture in Christian education, and wanted to help initiate the movement. However, they knew that there are special problems and unique opportunities in these classes held on released time from the public schools. They had not had this particular type of teaching experience. Even though some of them could meet the educational standards set up by the Council of Churches for this work, they did not like to undertake this specialized task without adequate guidance. But when they were offered the opportunity of helping an experienced director they gladly volunteered their service.

## LEADERSHIP TRAINING COURSES OFFERED

That is the way it began. Before the opening of the weekday church schools last fall the helpers—and we like that name for them—met to learn of the plans and to discuss the course of study. Another year they will help with the plans. In order that these volunteer helpers might develop immediately useful skills and purposeful teaching methods, leadership training courses were given in connection with the classroom work with the boys and girls. For seventeen weeks during the first semester many of them came nearly an hour before the children arrived to discuss the principles outlined in the leadership education course and to plan for the children's class period. In addition, they spent two evenings and an afternoon each week in further discussion and planning. In the children's classes they observed and they shared group leadership.

\* Director of Religious Education, Omaha, Nebraska, Council of Churches.

## HELPERS SHARE TEACHING RESPONSIBILITIES

It was understood from the first that the director would carry the major responsibility for the teaching. But these helpers made it possible for her to conduct large fourth-grade classes in eight public school districts throughout the five afternoons of each school week.

In each neighborhood certain helpers assumed the responsibility of accompanying the children from the public school to the church, returning with them at the close of the hour. Others arrived early and had equipment and materials ready for use; they also remained after class and put away the supplies. There was a pianist for each school. On days when the classes were closely scheduled, these helpers made it possible for the director to keep to schedule without too apparent rush and confusion.

When interest group work was employed for a series of weeks, each helper guided a group of children. Each chose five or six boys and girls for special study, observing and reporting upon their interest and upon their changing attitudes toward other members of the group.

The periods for evaluation were the most helpful part of the plan. To aid in their work with the boys and girls, the assistants studied the information blanks which the parents had been asked to fill out and return. These blanks revealed helpful facts concerning children's interests, needs and general cultural background. Many of the helpers kept narrative accounts of the classroom experiences. These gave, in more nearly permanent form than the discussion periods could do, the methods demonstrated and the results achieved. Besides, they were of special value at the close of the semester in helping the group to see the total picture of the seventeen weeks' work.

## PROFITING BY EXPERIENCE

During the second semester, helpers chose one of two courses for credit. The first semester experience had shown them that their leadership training periods were too hurried when held immediately before or after the children's class hour. They therefore decided to hold them for two hours on alternate Friday mornings for those who could come best at that time, and on alternate Tuesday evenings for the others. One hour at each session was spent in discussion of the course subject and in planning and evaluating the work in the weekday church school classes. The other hour was given over to group study and project work.

This plan made it possible for the director to lead the discussion on story telling for an hour and to provide guidance and enriching materials for each group for their study and project period. During the second hour, she led the discussion with the second group on the use of music in Christian education while the story telling class worked on their projects. All assignments centered in the weekday church school program.

## HELPERS PARTICIPATE IN SPECIAL ACTIVITIES

Helpers participated in various types of work with individual children or groups; such as guidance of children in the use of the Bible; care of enrollment and attendance; and quiet encouragement of children's contributions. They helped guide the children in simple costuming, reading and acting out Bible plays, pantomimes, and tableaux. Several had experience in taking charge of the classes at the close

of the periods, and, occasionally, for whole periods when the director was necessarily absent.

Children and helpers together secured and shared source materials on the Bible and on public school subjects correlated with the weekday church school course. Some source materials shared were: interesting copies of the Bible, exhibit materials, pictures of cathedrals, of travel in Bible lands, autumn leaf collections, and pictures and posters from public school art classes. The helpers arranged the worship center and they led worship services. They displayed pictures and connected them with special musical interpretations at Thanksgiving time, and during Lent.

Children shared in suggesting problems for the unit of study. One of their questions, "Who came first, the cave-men or Jesus?" led to correlation with their public school social science study and to the making a "time-line." With the aid of the helpers they spoke on topics before the class, summarizing public school experiences in certain areas as an introduction to correlated study in religion. One series of worship experiences centered around such subjects as water, trees, and flowers and were expressed in rhythms, designs, original verse, and music. The study of Mary S. Edgar's hymn, "God Who Touchest Earth With Beauty," initiated these worship experiences.

Interest group work guided by the helpers included the making of a diagram of the city of Jerusalem, marking the journey of Jesus during the Last Week; a wall-frieze showing what happened each day of that week; a diorama depicting the Easter story; a flannel board for illustrating stories; spatter-printed charts for questions and word study; and mounting pictures on small individual worship screens, sand-papering the wood and shellacking it. In each school a music group practiced new songs to help lead the class in singing them. Individual workbooks required helpers' supervision of activities such as writing, diagraming, drawing, coloring, and designing.

Helpers wrote and told Bible stories and hymn stories and introduced and interpreted instrumental music and songs.

#### SPECIAL VALUES SUMMARIZED

Those who have shared in this experience realize that this kind of leadership training has life in it. It demands the most work of any kind of training but it is also most productive in real understanding of the teaching process. Every member of this group of helpers feels that, although the experience has not reached their ideal in all respects, it has pointed the best way to growth as teachers of religion.

They have seen the principles of teaching, of which they have formerly read and talked, actually at work in the living experiences of children. They have shared their own special abilities, developing others which were latent, to the enrichment of the three-hundred-sixty children in these weekday church school classes and of the other adult helpers. Coming from nine different denominations and twenty-one congregations, these thirty-seven women have felt a growing unity as they have come to know one another and to work together for the good of the Kingdom cause in their community. They are more than ever challenged with the possibility of making the weekday church school movement in their city a really successful venture in the Christian education of the boys and girls of their public schools.

We should not leave this account without calling attention to the contribution which this training and experience has made to the twenty-one churches from which these helpers come. Tangible results are seen in the spread of carefully planned Sunday church school worship, the use of improved materials, the sensed value of pupils' sharing in plans and procedures, increased consciousness of the value of respect for individual personality, as well as the wider use of many practical teaching devices observed and used in the weekday classes.

#### FORM BASIS FOR PAID TEACHING STAFF

From this group of loyal, hard-working volunteers will be selected teachers for these same weekday church school centers next year and they will be paid for their service. They, in turn, will help to train other volunteers, until there is developed a staff of teachers familiar with the unusual opportunities and special problems of weekday church school classes held on released time from the public school. New fourth-grade centers will be opened in the fall and both fourth and fifth grade pupils will be enrolled in the schools conducted this year. Thus one city plans to build slowly but surely for the Christian education of the children in at least three grades of its public schools.

What has been done to meet the need for trained teachers in a city can be done likewise in a county or adjoining counties of a state, until no community needs to say, "We'd like to open weekday church schools but we haven't the leaders." Haven't you? Then perhaps you, too, will train them on the job.

## A Quiz Program for Juniors

IN LINE WITH the popular interest in radio quiz programs, a superintendent of a junior department in a Florida church school has introduced such a program into the department as a quarterly review.

As an example, when the series of lessons on St. Paul was completed, the boys and girls were asked to prepare questions and answers which might be used as in a regular quiz program. Great interest was taken in this. The pupils engaged in considerable study to pick out interesting and unusual facts on the life of Paul, and so word them that they could not be easily answered. It is safe to say that this particular group is more familiar with the life of St. Paul than would have been the case had they not participated in such an interesting activity.

A regular microphone was set up in front of the room. One of the junior boys acted as announcer and submitted the questions to the contestants who had been elected by their classes to serve. The contestants did their best to answer the questions, but in the event that they could not do so, the question was thrown to any member of the class from which he came.

There were no awards for correctly answering the questions. The whole program was conducted with dignity and reverence. It is a new kind of "Bible game," for which enthusiasm is aroused by taking advantage of a method which is currently popular. Since the learnings gained through a quiz program are largely factual, it should not be used to the exclusion of other types of teaching method.

ELIZABETH WILLIAMS SUDLOW

# Worship at country altars

By ANNA LAURA GEBHARD\*

## BE STILL—AND KNOW . . .”

Yes, surely God dwelt in this city temple, reared by the hands of men toward the sky. It was the late afternoon hour, when a group of worshippers came to the chapel, not because a skilled organist was playing the deathless melodies of Bach, but to be still, to let the great arches of the church, the subdued light through the windows, the aspiring music, the meditative readings, take possession of them—to know God. In such hours there comes a release from inner tensions, an aspiration toward something higher, an awareness of God. The worshippers step forth with a new zest, an inner peace, and an abiding comradeship.

What of our country altars? The typical rural church stands at the crossroads, often a one or two-roomed building, a plain little room with modest furnishings. The corporate worship life of the congregation is usually limited to “the opening exercises” of the Sunday school, and the formal Sunday morning worship, which too frequently is “the opening exercises” to the sermon.

The congregation listens hopefully to the anthems, lest the volunteer choir falter too noticeably. Seldom, if ever, are high moments of revelation reached. Too seldom does the group worship bring the rewards of an inner peace, an awareness of God, and a re-examination of life in the radiance of God’s purpose and presence.

The needs for spiritual release, gracious beauty, quiet aspiration, which often are provided by the city temple with its aspiring architecture and trained choir, are universal. The farmer, who works with the soil and watches the seasons, needs to be attuned to God quite as much as the city dweller whose plot of grass is the public park. And the small town matron with her household duties and her community clubs is quite as unaware of the open fields and the sunset as is the city dweller of the evening skyline.

Yet God may be found at country altars, too. It is the vesper hour in a village church. The simple altarpiece is lit with candlelight from a pair of candelabra on either side of the altar. The setting sun is flooding through the windows. A choir of many voices, children and adults blended together, is singing “Hark, the vesper hymn is stealing.” The narrow straight pews are filled with worshippers. The minister’s meditation is brief—a bit of devotional poetry or prose, a prayer that has led many toward God, a familiar Psalm read from one of the newer translations.

This is not an “opening exercise” to a preaching service;



*When the shadows begin to lengthen*

it is not a home talent program. This is a service of worship, planned to lead the worshippers up altar stairs into the presence of the Almighty. After the minister has pronounced the benediction the holy hush of the worshippers in the pews is an unexpected and a most fitting “Amen.” After the congregation has filed out, one rough speaking rural mail carrier, who had looked askance at his preacher’s latest brainstorm, holds back. “If that’s a vesper, Pastor,” he says thoughtfully, “we’ll take all of them you can give us.”

The late afternoon hour just before chore time, when the shadows begin to lengthen, provides an excellent time to call the rural community together. Various are the types of programs which can be used for such an hour. Several of the denominations have depositories of illustrated hymn stereopticon slides available for the asking. A young people’s verse choir chanting its own choric reading arrangements of well-loved Scripture passages may bring about a real worship experience to both the listeners and the participants. There is nothing lovelier than a well-trained children’s choir singing some of the simpler evening hymns. Frequently a late afternoon communion service in the intimacy of candlelight proves a memorable experience. Always, however, the service succeeds to the extent that it is an experience of worship—planned and carried forward in such a way that it will lead men and women to God—rather than being a program to entertain.

We have a cherished possession in our home which we bring out to enjoy each Christmas and Easter season. It is a pair of glistening white, artistically carved candelabra, an expression of what such worship services as those described meant to one country farmer. Si Reynolds was a rough-speaking hard-working man, who had little sympathy with

\* Princeton, Minnesota.

the church and its program. "I'm not a church-going man, Reverend," he used often to say. "I only come 'cause the missus and kids insist. Don't expect much of me." Many times he would not accept a proffered hymn book, and occasionally he would get up in the middle of the service and storm out of the door. But Si loved music, and he sensed beauty, too. He used to sit in the last pew by the door during choir practice, and tap out the tune of the music with his heavy boot. And the expression on his face of gratification or disdain was guide enough for any choir director. It was he who made the simple rustic altar table for the little one-roomed church.

One Easter, several of the choir members had gathered early to decorate the church for the evening vesper. They

had banked the altar with boughs of evergreen, and had moved from their homes flowering plants and ferns. As we came in, Si Reynolds followed us. "I've got something, too, for the vesper tonight," he said, and he handed us a pair of tall white candelabra with delicately curved arms. "Carved 'em out on winter evenings," he added, "and thought they might fit on the altar table. But they're for you, Pastor; I want you to take them and use them wherever you can, and maybe they can help some other country choirs that don't know nothin' about music bringing something fine into the lives of people."

The lighted candles on Si's gift have often symbolized for us "something fine" that worship beneath their glow has brought into the lives of humble people.

## Deeds as well as words

# Let's do something!

By IVAN WELTY\*

**T**HE YOUNGER GENERATION has a deep and restless craving for action. "Let's do something!" "Let's go somewhere!" "Mother, what can I do?" They are never content to sit in passive meditation like little wooden Buddhas. As many an exhausted parent realizes, they are as full of energy as nervous grasshoppers. This tireless energy has been the despair of many a distracted Sunday school teacher, but this same restless force can also be a Golden Opportunity. Wise teachers do not try to confine this youthful exuberance in a straight jacket of discipline. Instead, they put it to work and make it a part of the lesson.

Action is the greatest teacher in the world. People learn by doing. It does little good to tell pupils what they ought to know—they must have a chance to practice it. A man can buy a book on the piano and study it until he knows its facts by heart, from page one to the back cover, but he is not ready to sit down at the piano and amaze his friends with his brilliant musicianship. He absolutely cannot play the piano until he has first practiced on the piano. Sometimes we think it enough to teach children the facts of the Bible. They may know the facts of religion by heart, but they will never be truly religious until they have practiced religion in everyday life.

So the best teaching today gives boys and girls a chance to learn by doing. It utilizes this restless energy of youth and puts it to useful work, making the lessons practical and real. The wise teacher must lead the class in the discovery and development of active projects. There are projects which can be planned for all ages, from the youngest to the oldest. Some can be conducted within the Sunday school itself, others can be developed outside the school during the week. The main aim is to keep the pupils working at some activity that will help them learn and grow.

\* Lebanon, Missouri.

**M**ANY of these projects can be developed around the regular lessons. A class of boys once started drawing pictorial maps illustrating the early history of the Bible. The teacher supplied paper, pencils, rulers, colored crayons, pens and ink. Simple little drawings were fitted into the geographic outlines of the Bible lands, after the antique fashion. Tiny palm trees located the Garden of Eden, miniature camels walked the route of Abraham's journey from Haran to Palestine, the tower of Babel rose from the plain, and a little ark rested on Mt. Ararat. The series of picture maps was continued into the New Testament, showing the Christmas star shining over Bethlehem and Paul's shipwrecked vessel sinking near the Isle of Malta. The boys gained a fuller knowledge of Bible geography and history; they also acquired some skill in drawing and lettering, and they had a thoroughly good time.

Some classes have a fascinating project making models of houses or villages. A sand table is the best foundation, though any table or even a large box will serve. Suppose that the project is the making of a sheep-fold. Stones are arranged in a circle, leaving a narrow opening for the door. Little twigs of evergreen serve for trees. A tiny doll, appropriately dressed with a little bent wire crook, serves as shepherd. Perhaps toy sheep and a dog can be found, or the sheep can be manufactured out of cotton, match sticks, and glue. Other good models include the Temple, the tabernacle of the wilderness, a typical house and furnishings, the Christmas Nativity scene, or the Jordan Valley molded in sand with glass seas. The boys can do the larger construction, while the girls can dress dolls and prepare smaller furnishings.

Probably every teacher knows the different varieties of note-book work, especially valuable when the pupils can hunt for pictures and mount them in their books. Scrap-books are always interesting. Sometimes they can be prepared for a sick child, a hospital, or an orphanage. Classes have modeled figures in clay, carved simple sculptures in soap, and have made various posters for exhibits. It is not enough merely to keep the pupil's hands busy. The boys might just as well be playing marbles, or the girls knitting sweaters. The activity should be one in which the pupils are definitely learning something of value, to the development of their minds and characters.

**T**HE AVERAGE village or rural church offers many excellent projects in the improvement of the building itself.

I once knew a primary department that kept the brass door knobs and other hardware of the church brightly polished. Sometimes the older girls and women have an annual house-cleaning bee, and I know several churches that were painted by the boys and men of the congregation. Cleaning the yard and planting attractive trees and shrubs can make a miraculous improvement in the appearance of a property. Usually when the men-folk undertake some larger project, the women-folk cooperate with the refreshments.

Often classes can make valuable additions to the church or Sunday school equipment. A group of older boys or men can make large building blocks for the nursery children. A class of girls can undertake the decoration of a room, furnishing curtains for the windows and pictures for the walls. There is no reason why a room in a church should not be just as pleasant as a room in a home. A class can take over the project of painting the chairs of the Sunday school, or making screens to separate the classes. The young people can provide their own equipment for a recreational program, making the apparatus for many types of games.

**S**OME of the best projects are carried on in the community outside the church. A class of boys used to meet regularly to split firewood for sick and elderly people, and I have seen a church group manage a farm during the illness of the owner. The officers and workers of the Sunday school should cooperate closely with the Boy Scouts, 4-H Clubs, public schools, and all the other worthy organizations building character. An older class can plan and organize a one day institute for the young people of the community. A Daily Vacation Bible School is an ambitious project—and a valuable one—for a larger group.

The discussion method frequently discovers and inaugurates projects. An earnest and intelligent effort to solve a problem is itself a good project. A thorough discussion ought to end in action. I once heard a group of young people discuss the race question. All felt that something should be done to develop better understanding between the Negro and the white people of the village. Finally a brilliant girl, a leader of the group, made this suggestion. "I know what! Some Sunday night let's take our Christian Endeavor over to the colored church and meet with their young people."

That was five years ago. Since then the organizations of this church have continued the study and discussion of the race question. It was soon discovered that the Negro boys and girls did not have an equal opportunity for education, especially in the field of vocational training. Their school failed to offer many courses given in the white schools. Some of the women of the church started giving regular instruction in sewing. Even the boys asked to take the course! A talented girl started giving regular instruction in music and drawing. Once a year a public program was given during which a collection was taken for the purpose of buying the necessary supplies.



Goodrich Gates

*Every teacher knows about the varieties of note-books*

**A** GOOD DISCUSSION is the best possible preparation for any project. The members of a class could well start with questions such as these: What is the greatest need of our community? How can our church property be improved? What would make our worship services more reverent and inspiring? How can we, as Christians, bring more Christian spirit into our school life—recreation—home life—business affairs—and so on? After the need has been discovered and described, the next question should be, What can we do about it? If the members of the group are earnest and sincere, that should be the beginning of the project. Stated in simple words, a good project is an effort to put the Christian religion to some practical work.

Carrying out a worthy project results in many benefits, both direct and indirect. Take for instance a project like improving the church property. The first value is that of the work itself. It is good to improve a church—it is for the glory of God, the betterment of the community, and the greater usefulness of the institution. It increases the pride and loyalty of those who do the work. Working under older leadership, some of the young people acquire greater skill as carpenters, painters, and landscape gardeners. They certainly discover new possibilities in group cooperation. It is almost inevitable that after they have enjoyed the creative thrill of improving a property, they should be inspired to try similar efforts on their own homes and yards.

**T**HE PROJECT METHOD is good teaching. Instead of fighting the restless current of youthful energy, it goes a long with the stream and guides it into useful accomplishment. It teaches its lessons in such a way that they become a part of the pupil's thought and life. Children can live a project. A good project is Christianity at work. Instead of merely talking about Christianity, the teacher inspires the class to live that Christianity in a practical form. The project method is about the finest of all forms of teaching.

**T**HE CHALLENGING HORIZON of possibilities in the work with parents and children in their homes was opened up to me by my wise and good teacher, Professor Samuel L. Hamilton. I wish, therefore, to begin this description of a project in that area by quoting Professor Hamilton's seven simple and logical propositions calling for a major shift of effort from the pulpit to the home.

1. The church cannot fulfill her high calling and serve the present age unless she can win adherents by the millions to her message and program.

2. She cannot win these millions outside her membership unless she can produce better and happier living by the men, women, and children inside her present membership.

3. She cannot produce better persons without employing the processes of Christian education for both sexes and all ages in her membership.

4. She cannot hope to do this tremendous task in one hour a week within her own walls.

5. She must reach out into other institutions in the community and utilize them in the application of the processes which alone can produce Christian character.

6. The institution which is potentially the most effective laboratory is the home.

7. The new strategy called for is the utilization by the church of this laboratory of Christian living.

Believing with Dr. Hamilton that only a family-centered program is broad enough and inclusive enough actually to build and maintain the Christian Church today, I undertook a project in the guidance of a group of parents into more Christian family life. To introduce the subject, I preached a series of seven sermons on the home during November and December, 1939. These sermons stressed the challenge to parents of home instruction for children as the next great opportunity of the church. From November until the beginning of Lent 1940 I spoke at every opportunity of a plan which would be presented during the Lenten season.

On February 1, 1940, a pastoral letter went forth to twenty-two sets of parents. Fourteen couples were church members, eight were not. This letter stated that the minister would soon call and explain the new plan for church help in the home. It also dealt with what the Christian life meant, what the church was trying to do for their children, and why parents should help build into their children the values for which Christ stood.

#### ● THE INTERVIEW QUESTIONNAIRE

On Ash Wednesday interviews began with both parents in each home.

A questionnaire card was used as a basis of the interview. The questions listed on the card are given here, together with the responses, in terms of sets of parents who responded affirmatively to the questions:

1. What religious practices are observed in your home?
  - a. Do you ask a blessing at meals? (2)
  - b. Do you have group prayers? (0); individual prayers? (1)
  - c. Do you use a worship guide? (0)
  - d. Do you sing hymns and songs together? (0)
  - e. Do you do things together as a family? (2)
  - f. Do you have a "quiet hour" with the children at bedtime? (11 taught and heard the children pray the Lord's Prayer and "Now I lay me.") Bible stories? (4)
2. Do your children enjoy attending church school? (20 "Yes"; 2 "No") If not, why not? ("The teacher never comes." "The child does not learn anything.")
3. What books do you have and read in your home? (Very few good books were seen; few read. Most reading was confined to

# Parents face new horizons

## An adventure in the "laboratory of Christian living"

By G. SHEPARD HARPER\*

- newspapers and love story magazines. Only two homes had good books. The children's books were all of the cheap, badly printed type of animal story books. Only one book on the home was seen.)
4. What pictures are in your home? In the children's room? (The pictures were largely photographs of family members. Only four copies of great pictures were noted.)
  5. How best can your minister help you? ("Give us written prayers to teach our children." "Visit us again soon." "Can you call and talk with my son?" "Have printed the suggestions as to how we may cooperate with the church.")
  6. Would you be interested in forming a parents' study class? (Fifteen couples declared for this class.)

#### ● SPECIFIC ACTIVITIES

After completing the questionnaire, the minister presented to the parents twelve different types of specific activities which they might undertake to improve the religious aspects of their home life. Each challenge for home action was written with detailed suggestions on cards nine by six inches, and these were shown to the parents. They were asked to sign for two or three of these activities which they would be willing to undertake. The information obtained through the questionnaire gave the minister guidance in helping the parents to decide according to their immediate need.

The cards carried the following specific challenges:

1. *Home Training in Worship*: Home atmosphere; family group worship; grace at meals; quiet times for prayers and Bible reading; singing of church hymns; bedtime prayers; original prayers encouraged; praying with the children; worship centers. (Accepted by sixteen families.)
2. *Home Instruction in Religion*: Parents as teachers of religion; the children's Bible; acquaintance with the Bible; graded Bible studies; the idea of God.
3. *The Practice of Religion*: Parents as teachers of religion by living Christian truth. The parents must avoid being double-minded; that is, that in their lives precept and example do not conflict. Children must see the Beatitudes of Jesus working in the parents' lives. The home is to be a "miniature Kingdom of God." (Accepted by eleven families.)
  - a. Through parental accord. Children must see their

\* Minister, Park Methodist Church, Weehawken, New Jersey. The author wishes to express his appreciation to his District Superintendent, Dr. Karl K. Quimby, for his interest in this project.

parents living out this accord in loyalty to each other, cooperation, courtesy, appreciation, patience, cheerfulness, confidence in each other, and in seeing a living ideal of happiness in each other. These are the foundations for wholesome Christian personality in their children.

b. Through wholesome relations between parents and children. Avoid conflicts, domination of the child, extravagant love, projecting unrealized ideals of their own upon their children, fault finding, and being an invisible parent.

(In connection with this challenge a copy of "Ten Commandments for Young Parents," by Dr. Leland Foster Wood<sup>1</sup> was given to the parents.)

4. *Use of Sunday.* a. For worship by the family in the church. b. For rest, such as that attained by family walks in the country. c. For change—to do things that are different: to visit, to hike, to perform a service for an aged or ill person, to call on new families in the neighborhood, to have a "quiet hour" from four to five o'clock, to work on family museums, to take pictures, to enjoy the public parks, to have a hymn sing, to have a concert of great music, or to listen to certain radio offerings.

5. *Use of Leisure Time.* Friendly, happy hours with the family should be the heritage of all children. (Space is not available to list the many specific suggestions given under each of the following topics:) a. For little children; b. For active play for children of all ages; c. Useful projects as children grow older, such as learning to cook, to use a typewriter, making toys; d. Family projects, such as family record books or family museums, picnics, excursions. (Accepted by four families.)

6. *Help with Church School Lessons.* The church is a "parental cooperative." The church needs the best cooperation of parents in the following ways: a. Cultivating the teacher as a friend of the family. b. Following the church school text from week to week with the child. c. Active participation in all church school projects. d. Studying with the children in the church school. e. Making a reasonable allotment of the child's time between home duties, personal pursuits and church activities. f. Avoiding adverse criticism of the church staff. g. Realizing that parents can learn to teach religion. (Accepted by eleven families.)

7. *Books in the Home.* (Lists were given of books for all ages and books for parents.)

8. *Christian Table Conversation* should be characterized by cheerfulness and kindness of speech. Direct the conversation. Avoid conversational poisons such as scandal, bitterness of spirit, malice, discontent, and unfair criticism. Furnish something better for discussion. Encourage the members of the family to speak of the most cheering, kind, and unusual incidents of the day. Plan some action to help the aged, lonely, unfortunate and the sick. Discuss the plans for family good times. Discuss things seen, people met, books read, famous events, hobbies, travel, plays. (Accepted by eight families.)

9. *Christian Festivals in the Home:* Celebrations of Christmas, Easter, Thanksgiving, birthdays, and the Festival of the Christian Home.

10. *A Home Dedication Service.* (The service prepared by the Committee on Marriage and the Home of the Federal Council of Churches<sup>2</sup> was given as a guide.) (Accepted by two families.)

11. *Good Pictures in the Home:* Good pictures enhance meanings, stimulate emotions, increase range of knowledge; as a teaching instrument they are worth a thousand words, and speak their own messages. (Lists of good pictures for different age groups and places from which to get them were given.) (Accepted by one family.)

12. *Parents' Study Class:* Studying "The Christian Family," by G. W. Fiske. (Accepted by fifteen families.)

The minister wrote out the suggestions appearing on the cards signed and left them with the parents.

## ● THE HOME PACKET

At the conclusion of the interviews a home packet was presented free to every family. This gift included the following materials:

*Thoughts of God for Boys and Girls* (Connecticut Council of Churches, 18 Asylum St., Hartford, Connecticut)

*The Upper Room* (Doctor's Building, Nashville, Tennessee)

*Religion in the Home*, by Buttrick (Federal Council of Churches, 297 Fourth Avenue, New York City)

*Gangs New Style; Because I Have a Daughter; If I Had a Son* (Committee on Church School Advance, 740 Rush St., Chicago, Illinois; 85 cents a hundred.)

*Religion in the Home* (Presbyterian Book Store, 156 Fifth Ave., New York City)

*Christian Home Makers' Card* (Parent Education and Family Religion, 1125 Witherspoon Bldg., Philadelphia, Pennsylvania)

*Christian Parenthood—How Honest Are You?* (S. J. McCreary, 68 South Swan Street, Albany, New York)

*Children's Prayers at Home* (National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York City)

*In a Christian Home; Teaching Little Children to Pray*, by Elizabeth McE. Shields (Board of Education, The Methodist Church, 810 Broadway, Nashville, Tennessee)

## ● RESULTS OF INTERVIEWS

Every parent received the minister kindly and thanked him for his interest in their children. One parent said, "You are the only minister we have had who wanted us to go beyond Sunday with our religion." Another said, "I am glad you came. I always felt that there was nothing I could do about the Christian training of my children. Now I shall try." Still another said, "I have been waiting for such direction."

One mother, beginning to cry during the interview, revealed that she was to begin proceedings for a divorce that week. She said, "Now I won't go ahead with it, for I have been thinking only of myself and I can help my three children better if I remain married." She and her husband are now seriously facing a new horizon of their children's needs. This mother hasn't missed a worship service at the church since the interview.

Two young mothers who had never been to church before are now in regular attendance at church worship. One boy of twelve read much of the "packet" material. He voluntarily assumed responsibility for leading in table worship.

Fifteen parent couples signed for a "Parent's Study Class." These parents formed the weekly study group which met during the five weeks of our Festival of the Christian Home—Mothers' Day to Children's Day. It is significant that every set of parents accepted responsibility for some specific action in home training.

The minister keeps in touch with these families, and he finds this work with the parents the most fruitful of his ministry.

<sup>1</sup> Quoted on page 2 of the May, 1941, *Journal*.

<sup>2</sup> 297 Fourth Avenue, New York City.

# We could try that

*What have you tried that worked? Tell others about it. What administrative problem do you have on which you would like help? Send it in and get suggestions from the staff of the International Council or from other readers who have faced the same situation.*

## Speakers by Transcription

Under the direction of Rev. Carey M. Young, the Maryland-Delaware Christian Youth Council planned a unique opening program for their annual State Youth Conference this year.

They approached outstanding leaders in the ten areas of the United Christian Youth Movement and requested a five minute recording from each individual. These recordings were made at local broadcasting stations convenient for the speakers to get to. They were later played before the opening session of the State Youth Conference. The speeches were made by Rev. Ivan M. Gould, Dr. Allen Knight Chalmers, Dr. Roy A. Burkhardt, Dr. Stewart Patterson, Mrs. Juanita Jackson Mitchell, Dr. Hornell Hart, Mr. William H. Ludlow, Dr. John Coleman Bennett, Mrs. Grace Sloan Overton, and Dr. Benjamin Mays.

The speeches served to open up the respective areas for discussion and were impressive because of the rich and timely content which they afforded the delegates on each subject. The program took one hour to present by transcription. It is the plan of the committee to use these recordings again and again where youth assemble in conferences and camps this summer.

The Conference program books contained space for the delegates to write down "Discussion Facts" and "Discussion Conclusions" for each session.

## Two Church Schools Unite

*The pastor of First Presbyterian Church of Spencer, New York, tells how two struggling church schools were united:*

Across the road from our Presbyterian Church in Spencer is a struggling Federated church, a combination of Baptists and Methodists. Spencer also has a Finnish Lutheran Church which is part of the Finnish mission in this area of the state. Obviously, they are a group unto themselves. The non-Finnish child population, however, is pretty well divided between the other two churches.

Under separate church school maintenance both church schools were weak in faculty and facilities. To make a strong church school to compare more favorably with our splendid centralized day school, the idea was proposed to each church individually to unify our efforts under one church school administration. This the churches decided to try, under the following plan.

A Church School Council was appointed, consisting of four members from each of the two churches, with complete power to act for one year. The Council met, elected the principal of the central public school as chairman; divided itself into three committees, administration, faculty, and curriculum, and proceeded to analyze the situation. Subsequent recommendations and actions of the Council effected the following administrative set-up: A Church

School Council representing both churches, a general superintendent, a secretary and a treasurer, a superintendent for each department, and teachers.

The large rural area from which we could draw led us to set up a Committee on Transportation, division of territory, allotment of routes for pick-up and return, with a chairman for general direction.

The faculties and facilities of both churches were used. The beginners and primary departments had rooms in the Presbyterian church. The junior, intermediate and senior departments had rooms in the Federated Church. The united men's class met in Ro-Ki Hall. The adult ladies' classes did not unite, so these two classes met in their respective churches, independent of each other.

In every way possible, denominational distinction is avoided in the school. The class records are for attendance at the Union Church School. Supplies are purchased upon recommendation of the Curriculum Committee on the basis of adequacy, not publishing house. Offerings, taken as regular part of the worship service of each department, are received by the central treasurer. (One weakness recognized is that of the missionary offering. To date, children are urged to deposit mission money in their own church offerings.) All church school funds, gifts, etc., are received and disbursed by the central treasurer subject only to the Council. Any deficit of the school is underwritten equally by the boards of the two cooperating churches.

## Youth Budget Plan

A youth budget, democratically planned and managed, is a great step forward in training the children and youth of the church to give systematically. [So writes Rev. Adlai G. Wallace, pastor First Presbyterian Church of Wellington, Kansas.] After three years this plan has become an established part of our local church, and has greatly increased the income of the youth organizations, and of the church from youth support.

Our youth budget is under the supervision of an adult sponsor. He calls in representatives from each department of the church school and all other youth groups of the church. These young people draw up a budget and plan a program which will interest and inform the young people regarding the causes to which their contributions are to go. The budget is then adopted by the group. This educational plan of securing pledges has been of much worth. The missionary projects as well as the local church work are given vitality and concreteness.

The purpose of the budget is to train youth in the grace of giving, but it has done more. Whereas we once asked for special contributions, we are now able to finance fully all the youth projects from the youth budget. Last summer we sent thirty-four young people to a week's summer conference, paying one-half the expenses from the budget. We are able to place in the hands of each pupil the finest lesson materials, a weekly periodical, and also provide leadership materials for all officers and departmental superintendents. The missionary contributions of the young people finance all missionary obligations of the three youth societies, the circle of high school girls, the church school, and also include a substantial contribution to church missions. A rainy Sunday does not decrease income by this system, nor does absence from any other cause. Pledges are made on a weekly basis, and paid by weekly envelopes.

# Wisdom and vision

And let its deeds bring it honor all the world over."  
(Paraphrase of Proverbs 31:10-31)

## For Ministers, Teachers, and Worship Committees

### HOW TO USE THESE SOURCES

1. Ask where each selection would fit some work you are to do.
2. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
3. Circulate them among your teachers if you are a superintendent and they do not have copies of their own.
4. Use this material in your worship service sermon, address or lesson.
5. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### A Psalm of Praise for a Sabbath Evening

By Fred W. Church

For the divinely crowned blessings of this Sabbath Day,  
O Lord, we give thee thanks.

For the planned unhurriedness of its course,  
The setting of our souls for expected experiences;

For the complete exposure of life to all superlatives,  
Lest, strangers to the supreme, we grow altogether common;

For the opportunity to twine again the cord of family life,  
Fretted and raveled by the strains of our diverse ways;

For the unwearied calm at close of day,  
Which sinks us into the rest of peace.

In this day thou hast led us to our richest goal;  
In finding thee, we have found our truest selves.

Thou hast re-created us in all our kinship to thee,  
And we face tomorrow eager and unafraid.

### An Excellent Nation

By E. Paul Hovey

If one can find a good nation  
To dwell there is far above wealth.  
The hearts of the people trust in it,  
And they shall not lack in prosperity.  
That nation renders its people good  
and not evil

All the days that it exists.  
That nation seeks the wool and flax,  
And willingly manufactures them.  
It uses its merchant-ships  
To bring the people food from afar.

It gets up while it is yet night,  
In order to provide food to every household,  
Handing the mothers their supplies.  
It considers the land before it improves it  
With the income from taxes.  
It gets ready for work,  
And engages in it with vigor.  
It is generous to the poor  
And lends a hand to the needy.

All its mountains are clothed with snow  
To make verdant carpets of its plains.  
Its leader is honored among nations  
When he sits in council with their leaders.

It makes fine products and sells them  
To stock the shelves of its merchants.  
Strong and secure is its position;  
It can afford to be optimistic in looking ahead.

For its treaties are made with wisdom  
And good-will is their basis.

It looks well to the ways of the people,  
And does not encourage their idleness.  
Its people patriotically praise it;  
The leader also, praises the nation,  
saying,

"Many countries are great  
But our nation excels them all.  
Power is deceitful, and prosperity passes

But the nation that worships God shall be blessed.

Give it the fruit of the land;

### Prayer

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise thee, the eternal God, who art blessed, and dost govern all things, world without end. Amen. (*Mozarabic Ritual*)

### A Student to a Scholar

Your smile remains more precious with me,  
And something exquisite from your kind eyes;  
About my little, hastening days there lies  
A sense of far horizons wide and free,  
Of splendid distances you helped me see,  
Of breathing fresher air from freer skies.  
Pleasant it is to walk with one so wise  
And share the thoughts of one so comradely.

You know the work of age-old, time-proved things  
And yet you see the future shining clear;  
No trivial prejudice about you clings;  
You show the knee of reverence, not of fear.

Along your pathway let me also go;  
A little of your wisdom may I know.

FRANCES HALL<sup>1</sup>

<sup>1</sup> From the *Epworth Herald*.



François Lafon, THE SON OF A CARPENTER

## Foreword

**T**HIS PLAY is an inter-racial project which has been given as a cooperative adventure between friendly Negro and "white" churches. Written by a "white" woman, directed by a "white" woman, and presented before a "white" audience in Cincinnati's inter-denominational 1940 Drama Festival, the Negro cast was accorded an unusually hearty applause. Following the program the players were greeted with real appreciation and friendliness. Two of the leading "white" churches of the city invited them to repeat the play before their youth groups, and the Cincinnati District Epworth League Cabinet asked them to repeat it for the summer Institute (500-600 young people).

From the comments following the play's presentation at the Institute I select two: one of the Negroes in the play said, afterwards, "None of us has ever been so well treated by white people"; a "white" high school boy said, "I never realized until seeing that play that there was a race problem for us to think about!"

Obviously the cast must be carefully chosen. In the group described, two were high school seniors and two were college graduates, all of unusual ability. Not only did each one in the cast represent talent, but also a high standard of culture and an attractive appearance. The director chose them after consulting with two Negro ministers, both of whom had read the play and understood the purpose of it.

Under no circumstances should persons be blacked up for a drama of this serious a purpose—such efforts are only for minstrel shows and similar comedies! If possible a real baby should be used. If the baby has rehearsed with the group a time or two, and knows the cast, all feeling of strangeness should be lacking. A real baby adds greatly to the effectiveness of the play, but the players must be prepared to accept the baby's action if it chooses to supply a line or two of its own. And, of course, the baby can be taken outside to its carriage, off-stage, if necessary. (In the play given at Institute, the baby did cry and had to be taken off the stage but in no sense did this detract from the play. The presence of a real baby more than compensated for the extra effort required.) If the cast is wholly inexperienced, and the thought of a live baby makes them too nervous, a realistic doll may be substituted, but it should not be held in such a way as to reveal too plainly, to the audience, its artificiality. And it should be a Negro doll!

Table, plates, cups, chairs, etc., will need to be in readiness directly off-stage, and set into place with quickness and with no more confusion than the lines themselves indicate. This requires adequate rehearsing. Where it has been suggested that a line or two *ad lib* may be needed, a snatch of song (preferably a Negro spiritual) may be sung by one of the two women.

In the presentation at Institute, a large picture, "Come Unto Me" by Harold Copping, dominated the living room scene. It tied up with the picture discussed by the young artist and made a strong appeal without being mentioned.

A worship service built around the theme, "The Bread of Life," including a prayer for

# No pleasant bread

## A one-act sermon-drama

By MARY DICKERSON  
BANGHAM\*

racial justice, fairness and understanding, preceded the play when given at Institute. The playing time is thirty minutes.

## Worship Service

THEME: *The Bread of Life.*

CALL TO WORSHIP

HYMN: "Break Thou the Bread of Life"

SCRIPTURE (Goodspeed translation): John 6:27-35

PRAYER for racial understanding, motivated by love for Christ

SOLO by a Negro: "Nobody Knows the Trouble I've Seen"

PROLOGUE: The play about to follow is not entertainment. It is a sermon drama to promote racial understanding. It was written as a challenge and a call. The cast has produced it as a labour of love and will be disappointed if you applaud. In the play there is humour—will you laugh with us? There is tragedy—will you ache with us? There is triumph—will you worship with us the Christ who said, "I am as essential as the very bread you eat. Feed on me?"

"Join hands, then, brothers of the faith  
Whatever your race may be.  
Who serves my Father as a son  
Is surely kin to me."

POEM: "Despised and Rejected" by Katherine Lee Bates, leading immediately into the action of the play.

PLAY: "No Pleasant Bread"

BENEDICTION

## Persons of the Play

MR. DARBON, a distinguished looking Negro clergyman

MRS. DARBON, his wife

TED, their son, age about sixteen

SUSAN, their married daughter

MARY MARGARET, their daughter, age eight

BABY, Susan's child, about six months

Time: The present

## Scene

The living room of the Darbons'. By our American semi-caste system it is representative of an upper middleclass home. Artistically arranged flowers and books are in

evidence. A small sofa, right center, faces the audience. Before it is a hassock. Left center is a comfortable chair with floor lamp and table.

*The curtain discovers MR. DARBON, left, reading a church paper. MRS. DARBON, on the sofa, is knitting. They are silent a few moments after the rise of the curtain.*

## No Pleasant Bread<sup>1</sup>

MR. DARBON: (*Stifling a yawn, and speaking good naturedly*) I see where they have segregated the races again.

MRS. DARBON: (*Amused, scarcely looking up from her knitting*) The coal-blacks in the gallery, I suppose.

MR. DARBON: And the snow-whites on the first floor. (*Nods, smiling, and returns to his reading.*)

MRS. DARBON: There really ought to be a section reserved for the medium browns. (*Lays aside her knitting, much interested in her own idea.*) Why not? First three rows, say, for pale beige Negroes; fourth and fifth rows for chestnut browns—

MR. DARBON: (*Interrupting.*) There would have to be a color chart at the door. (*Speaking more seriously*) Ellen, I think, sometimes, that our white brethren lack a sense of humor.

MRS. DARBON: I fear so. . . . Joe, wouldn't it be interesting to see them segregated on some other basis than color?

MR. DARBON: According to our bank accounts? We'd still be gallery-sitters, my dear.

MRS. DARBON: No, some more vital classification. Mental, for example.

MR. DARBON: H'm! Our college degrees would get us ring-side seats!

MRS. DARBON: Not schooling, Joe I mean intelligence; *native intelligence*. For instance, let the low grade morons occupy the rear galleries. High grade morons, front gallery. Those with high I.Q.'s, first floor.

MR. DARBON: (*In mock horror*) Child, you'd break up an important meeting! Some of the prominent people would have to take back seats while poor old black Tim Reed, for example, would go way down front!

MRS. DARBON: Ragged overcoat and all. (*Musing*) It would be worth seeing, wouldn't it?

(*A door is heard to slam. MARY MARGARET rushes in, right, throws her school bag on the sofa and flings herself down beside her mother.*)

MR. DARBON: Well, well!

MRS. DARBON: What's the matter, dear?

MARY MARGARET: Everything! Everything there is the matter! (*Buries her face in her mother's lap.*)

MR. DARBON: That's a pretty large order for us to fix up, honey.

MARY MARGARET: (*Suddenly sitting defiantly straight and speaking angrily.*) I don't care! . . . I don't care at all! I don't care a thing about her old party! . . . It isn't Myrtle's fault, either. It's her fat old aunt. That's who it is, her old fat aunt!

MRS. DARBON: I'm sorry you counted on it, dear. I was afraid something like this would happen.

MARY MARGARET: It's not fair! The whole

<sup>1</sup> Daniel 10:3.

\* Dayton, Ohio.

room—the whole second grade, mother—is to go excepting me. Every single one excepting me! . . . And Myrtle told me I was to come, days and days ago. She said her mother said she could have the whole room and that that meant me!

MR. DARBON: (*Laying aside his paper*) Couldn't we have a little party, here?

MARY MARGARET: (*Disregarding this.*) The kids at school all play with me, Daddy. They always have. Miss Bessie taught them to in kindergarten and they choose me first in games 'cause I run the fastest. They—*they like me. (Again buries her face in her mother's lap and wails.) And th-this is a-a-a school party!*

MRS. DARBON: I know, dear. But after all, the Rogers are a private family.

MARY MARGARET: (*Raising her head*) But Mrs. Rogers said I could come. Myrtle told me so. Her Dad said, "Sure. Why not? It's the whole class." She asked him. And Myrtle's mother said, "And of course they are a nice family." That's exactly what they said! (*Wipes tears away with back of her hand.* MRS. DARBON gets out a handkerchief and brushes away her tears. MARY MARGARET leans her head against her mother. *Without anger she speaks, slowly and dully.*) Myrtle's aunt said it would be something awful for her own sister's child to have a "nigger" at her party. (*Puts her head in her mother's lap, sobbing.*)

MRS. DARBON: I'm sorry, dear. We'll have a party here. Just you see.

MR. DARBON: We'll have chocolate and vanilla ice cream, Mary Margaret.

MRS. DARBON: (*Somewhat sharply*) Don't joke about it, Joe.

MARY MARGARET: (*Sitting erect and brushing away the last of her tears, hurriedly.*) Yes, and—(*Significantly*) two kinds of cake, *angels' food and devils' food.*

TED: (*Poking his head in doorway, right*) Did I hear somebody say "cake"?

MARY MARGARET: (*Smiling a bit tearfully.*) Two kinds! And it will be my treat 'cause it's my party.

TED: (*Coming on into the room.*) Your party? Thought you'd had one birthday?

MARY MARGARET: This is special 'cause Myrtle's fat old aunt won't let Myrtle's mother let Myrtle have me at her party.

TED: (*Puzzled.*) Myrtle's—*aunt—won't—*

MRS. DARBON: (*Interrupting with somewhat forced gaiety*) "Myrtle's fat old aunt," Ted.

TED: (*Enlightened.*) O, *that* bird? Say, you ought to get a look at her! Fat? Fatter'n a tub! And pimples! (*Whistles expressively.*)

MRS. DARBON: Ted, she can't help it if her face is broken out. Acne can be very stubborn.

TED: (*In this, and in the following family scene, Ted speaks lightly—at times almost flippantly. He shows very little, if any, bitterness.*) Well, she's plenty pimply!

MR. DARBON: That's no way to speak of someone's affliction, Son. She can't help it, you know.

TED: Can't, huh? Well, Mary Margaret can't help it because she's got a negroid skin, either. And it's a heap more sightly if you ask me! Can't help it? That fat old dame could help her looks a whole lot better'n we can help ours. She wasn't born

fat and pimply, was she? I'll say she wasn't! She got that way because she hasn't brains enough to keep from stuffing sodas every time she turns around. Don't I know? She comes into the drug store every day. . . . Nearly made me lose my job too! Told Mr. Bronson that with so many white boys out of work it was a shame he'd hire a "nigger!"

MRS. DARBON: Did she, Ted? When?

TED: Last week. Mr. Bronson told her I was the best worker he had and that he meant to keep me. . . . There's one white man who really *is* white.

MR. DARBON: Son, you and Mary Margaret will just have to be thankful for the Mr. Bronson's and Myrtle's and Miss Bessie's of the world. There are lots of them. Lot's of "white white people," as you call them.

(*A voice off-stage calls, "Anybody home?"*)

MARY MARGARET rushes out, right, to meet SUSAN. MRS. DARBON puts down her knitting and TED moves over to his father's chair as MR. DARBON stands to greet SUSAN. He takes the baby and returns to his chair. SUSAN and her mother sit upon the sofa. MARY MARGARET sits on the arm of her father's chair. TED stands back at his father's chair.)

TED: You're getting fat, Sue! You're getting fat!

SUSAN: (*Indignantly*) I am not! I've lost two pounds.

TED: (*Looking over his father's shoulder at the baby.*) Well, if Junior isn't getting better looking every day! He'll soon be as handsome as his Uncle Ted. (*Straightens up, looking at watch.*) Sorry, Sis, I'll have to hustle along. Practice.

SUSAN: Making the team?

TED: Sure!

SUSAN: Good!

(*TED goes out, right.*)

MR. DARBON: (*Speaking to Susan.*) Fred working again?

SUSAN: Yes, Dad, he's had work all week. We're pretty lucky. So often our people get laid off when things are slack, you know.

MR. DARBON: (*Nods*) Ted nearly lost his place.

SUSAN: What? And he's done so well, all through high school!

MR. DARBON: Mr. Bronson has been criticized, especially since so many white boys need work. But Ted is good help.

MARY MARGARET: Fat old Pimple Face stirred up a fuss about it.

MRS. DARBON: (*Reproving*) Mary Margaret!

SUSAN: She *is* hateful, Mother. Auntie Blane's daughter works for her, and Nell does her baking.

MARY MARGARET: (*Angrily*) It's a wonder she'd eat bread that Nell's black hands mixed up.

MRS. DARBON: Joe, what are we going to do with this child? A cynic at eight years!

MR. DARBON: (*With mock severity*) Too modern, Mary Peg, too modern. Your parents are getting old and they'd like a little old-fashioned sweetness around here.

MARY MARGARET: I didn't mean to be a sin-sin.

SUSAN: Cynic, dear. The one vice our race seldom has, I'm proud to say. . . . I have a pan of Nellie's rolls out in the baby carriage, Mother. They're still warm.

TED: (*Poking head in door, right.*) Did somebody say "rolls"?

MARY MARGARET: (*Jumping up.*) O, and I made jam, Sue! Really I did! It's *peach*.

SUSAN: You did? Why that's fine!

MARY MARGARET: I'll give you a glass. I made it all by myself—only Mom helped, some.

TED: (*Still in doorway*) Say, what about those rolls, 'n' jam? Are they just topics of conversation around here? Where'd you say you parked 'em, Sue?

SUSAN: In the side of the carriage, Ted. . . . Mother, I didn't have much supper. Why not eat the rolls while they're warm?

MR. DARBON: What? This family eating again?

(*TED hurries in with package of rolls and a card table which he quickly sets up close to sofa. MARY MARGARET rushes out, left, and returns with a luncheon cloth which she spreads on the table. MRS. DARBON and SUSAN go out, left; TED slumps down on sofa and makes notes in a small book which he takes from his pocket. SUSAN enters, left, with a plate for the rolls and cups. MARY MARGARET goes out, left, and returns with a jar of jam. During all of this action, which is done as smoothly and quickly as possible, there may be, if needed, one or two remarks ad lib. They should be made very casually and should have no great significance—for instance, SUSAN may ask TED how the team is getting along and, briefly, TED may indicate that it is doing fine. All this will depend upon the particular cast and how quickly and naturally they are able to get the tea things together. Slightly before the table is entirely arranged the cast may go ahead with the regular lines of the play.*)

TED: When do we eat?

(*TED and MARY MARGARET move over close to MR. DARBON's chair. MRS. DARBON brings in a pot of hot chocolate. TED offers the baby a bite of roll to which he has helped himself.*)

SUSAN: (*Protesting.*) Ted! You know he can't eat that!

TED: Can't eat bread? Why, the poor little creature, the poor lilul thing.

MRS. DARBON: (*Pouring chocolate, pauses.*) Ted, you'll get crumbs on the floor! Come, sit down—

(*TED stands in the background for a moment while the rest seat themselves on the sofa—MARY MARGARET on the hassock, MR. DARBON in the chair which he pulls closer to the table. TED sits on the arm of the sofa or on a straight chair. As they talk and eat, TED is approximately in the center of the group. They do not need to be grouped too closely around the table, but close enough that they can reach the rolls and appear to be enjoying a family fellowship.*)

MR. DARBON: Nellie bake these?

SUSAN: Yes, aren't they good?

MR. DARBON: Well, Nellie's good. To be a real bread maker, one must have some good wholesome sweetness in themselves. I've always noticed that the best bread makers are fine, substantial people.

MRS. DARBON: It does seem that way, doesn't it?

SUSAN: Nellie's the salt of the earth.

TED: So she makes good rolls, huh? This is one imaginative family. Mary Margaret is sugar, so she makes good jam. (MARY

MARGARET giggles.) Susan has a crust so she makes good cornbread.

MRS. DARBON: I think anyone, black or white or green or pink, who can make bread like this has reached a high level of achievement.

MR. DARBON: Yes, and the still higher achievement for Nellie is that she sings while she bakes. I called there the other day and in spite of her troubles she was kneading bread and singing like a whole angel choir.

SUSAN: With half a chance Nellie would have been famous.

MRS. DARBON: It's pretty hard for a—  
(Suddenly stops.)

MARY MARGARET: Go on. Say it, Mother. For a nig—

TED: (Interrupting, with fine sarcasm) Negro, my dear; *Negro!* There are no "niggers!"

MR. DARBON: (Seriously) You're right, Ted. There are no "niggers." There are no wops, or hunkies, or dagoes, or sheenies, or shines, or poor white trash, either!

SUSAN: The world's all just one big, happy family to you, isn't it, Dad?

MR. DARBON: Susan, it will be! It will be! *Someday* there shall be one Shepherd and one flock!

TED: That's when the lion and the ass are going to lie down together, isn't it?

MRS. DARBON: Ted, don't be irreverent! Ted: Irreverent? Me eye, Mom, what's irreverent about that? Dad preaches about the lion and the ass, or something, getting chummy, doesn't he? Say, it's a long way off, Mom, and don't you forget it. A black woman and a white woman can't even sit together on a crowded street-car in this year of our Lord.

SUSAN: That's it, Dad. Monday I rode into town and Nellie got on the car at Third and Main. She's homely and black and poor, but she's clean and she's honest. I've never minded for myself. I'm hard-boiled. But it just made me—

TED: Boil some more?  
SUSAN: Well, it did! I just *boiled* when some coarse, vulgar, gum-chewing, sloppy-looking white woman stewed around and stewed around because Nellie sat down beside her. And poor meek Nell sat on the very edge of the seat so as not to touch her, even. I don't blame some of our race for getting spunky enough to shove and push the whites. When they're rude why should they expect us to be polite?

MRS. DARBON: They're not all rude, dear; not any more than all our race. And you know there are some very objectionable members of the black race.

MARY MARGARET: And of the red and brown and white and yellow, too!

TED: Put white at the head, Mary Margaret. They like to lead.

MR. DARBON: (Reproving) Ted!

TED: (Irrepressible) Theodore, Dad!

MR. DARBON: It's a big problem, Susan, a big problem. Race prejudice is pretty deeply ingrained in our social fabric. We must not judge the white race unfairly. Some of their contacts with our people have been most unpleasant. Maybe they fear us—

SUSAN: Fear us?

MR. DARBON: Fear takes queer forms, Sue. They may dread our place in the economic

world. Our people work cheap. Our scale of living is simple. Our expectations are few. Things are not so all-important to the happiness of the black race. We're a happy-go-lucky people.

TED: Fortunate we are!

MR. DARBON: Yes, Ted, it is fortunate. Ours was a slave race just a few years ago. If we'd chosen bitterness and revenge, it would have made a sorry situation in the nation. It's sorry enough as it is.

MRS. DARBON: You see, children, we aren't trying to gloss over the unpleasant facts, but we want you to take them with courage and sweetness. There are hundreds of our white friends who feel the shame of the situation.

SUSAN: You were talking about fear, Dad. I think some of the white people are awfully afraid that if they treat us like—well, like equals—we'll want to be marrying back and forth.

TED: (Indignantly.) As if we'd want to marry outside our own race! Marriage is a tough enough gamble without mixing into a lot of white and black in-law problems.

SUSAN: But it isn't going to lead to marriage for a colored woman to sit by a white woman on a crowded street-car.

TED: Yeah, these high-up white dames can hug and kiss their bull dogs and Pekineses and Angory cats, and then turn sick over the mere sight of a Negro!

SUSAN: Yet they hire colored nursemaids—

TED: (Interrupting) That doesn't hurt their Nordic supremacy. . . . Why, in towns where Negroes can't ride on the cars, or go in hotels or theaters, they'll let a blacker'n black Negro go any place if she has on a maid's uniform and takes along a white child.

SUSAN: (Rising.) I really must go.

MR. DARBON: Don't let Fred work too hard, Sue.

SUSAN: He has to, Dad. Competition is fierce and you know how quickly our people get dropped.

TED: (Rising, and speaking in a deep ministerial tone.) "Let justice roll down as waters!"

MRS. DARBON: (Surprised) Ted, I believe you really do listen to your father's sermons!

TED: Sure I do. (Going over and placing his hand on his father's shoulder, speaking affectionately.) I gotta keep a close tab so's I can make a nice "culled" Bishop out of him! . . . Well, I'll roll along. Come over again, Sue. (Solemnly shake's baby's hand, then goes out, right, pausing at door to call back.) And don't forget to bring along some more rolls.

SUSAN: (First taking the baby.) Good-bye, Mary Margaret. That was fine jam you made. Goodbye, Dad. Come over.

MR. DARBON: Goodbye, Daughter.

MARY MARGARET: (Waving to baby.) 'Bye, Sonny.

(SUSAN waves the baby's hand and goes out, right. MARY MARGARET leaves with SUSAN. MRS. DARBON walks a step or two toward the door with them, then comes back into the room and takes cups and plates out, left. MR. DARBON takes down the card table and puts it behind the sofa. MRS. DARBON returns to the sofa and to her knitting, MR. DARBON to his chair and church papers. A part of the following conversation may be

started during this action, but care must be taken that the lines are not lost.)

MRS. DARBON: I hate to see the children have to face this as we've had to.

MR. DARBON: I don't know but what it's a blessing, Ellen. Our race is a religious race with a faith that sustains. Maybe it is hardship that has forced us God-ward.

MRS. DARBON: Maybe so. . . . Joe, do you notice a difference in Ted?

MR. DARBON: How do you mean?

MRS. DARBON: He's—*thinking*.

MR. DARBON: Yes I've noticed. He's growing up, Ellen.

MRS. DARBON: Sometimes he worries me. Why doesn't he tell us his troubles? Does he think we wouldn't understand?

MR. DARBON: (Slowly) I don't know. . . . He takes our reproofs with a grain of salt!

MRS. DARBON: With a pound, you mean! . . . He never mentioned that trouble at the store until Mary Margaret got stirred up over Myrtle's aunt.

MR. DARBON: Ted's a good boy.

MRS. DARBON: He'll go farther than any of the children.

MR. DARBON: Still, Sue's smart—

MRS. DARBON: Yes, Sue's sweet. . . . And Mary Margaret's a dear. . . . But Ted's brilliant, Joe! He's really brilliant. And with his talent—O, I wish we could send him to art school. He has so much ability. I can't bear to see it wasted.

MR. DARBON: Art school will be pretty expensive, Ellen, even if he gets that scholarship. (Looking at watch) I'm late, dear. (Rising) I'll have to hurry. (Kisses wife on cheek and goes out; right.)

(MRS. DARBON knits for a moment in silence before TED enters. TED enters very slowly. The mask of flippancy which he has worn has completely disappeared. He is decidedly downcast.)

TED: Alone, Mother?

MRS. DARBON: (After brief pause) Yes.

TED: Dad out?

MRS. DARBON: (Nodding) Meeting at the church.

TED: Mary Margaret around?

MRS. DARBON: No . . . (Moving over) Sit down, Ted. I'm glad you came. . . . I'm sort of lonely.

TED: (Sitting on edge of sofa, gruffly) Well, I'll not be much company for anyone that's lonely!

MRS. DARBON: (Gently) You're always company for me, Ted. . . . Anything wrong?

TED: (Glumly) Plenty!

MRS. DARBON: Want to talk about it?

TED: No . . . (Passionately) What's the use, Mom. Life is just a farce, that's all! Don't tell me it's all right if you look at it right. (Exasperated) I don't see how you can always take it that way!

MRS. DARBON: Do you really think I always take it that way? Have I seemed that—dumb? I know how you feel. (TED looks surprised. MRS. DARBON smiles reminiscently.) The time we lost the Harvey Contest—Your Uncle Ted and I were to have spoken in the annual school contest with Carville, but the other team didn't want to match up with ours if we had—(Pauses) what they called "coons"—taking part! So—

TED: You never told me about that.

MRS. DARBON: Some things are best forgotten, Son. (Hoping this indirect advice will

sink in.) After we'd fought that through together the lesser slights didn't hurt so much.

TED: I never thought of you as a fighter, Mom. . . . Has Dad run up against—well against things like that?

MRS. DARBON: Many a time. He'll tell you about it.

TED: Say, it kind of burns me up to think of your being treated that way!

MRS. DARBON: (Smiling.) Well, it kind of burns us up to have you face it, too!

TED: (Smiling sheepishly.) One big blaze, huh? . . . (Gets up, walks restlessly over to Dad's chair. Turns toward his mother and speaks passionately.) Mom, I've got to get that scholarship! I've got to get it! (Sits down on edge of Dad's chair. Runs hands through hair.) Biff is the only other fellow whose grades and activities give him a chance. Biff is decent. He says if I win O.K., he'll be glad to see me have it. But his folks are hitting below the belt! First they try to get me off the team. Then they try to make me lose my job. Now—this. And all they have against me is my color!

MRS. DARBON: (Sympathetically) It must be pretty hard for—Biff.

TED: (Surprised) Hard? Say, he's got a soft berth.

MRS. DARBON: No, Ted. It can't be easy for a boy to play fair and square when he has a mother like Mrs. Gordon.

TED: Gosh! I never thought of that!

MRS. DARBON: (Gently) It's difficult—learning to see other people's problems.

TED: Biff told me he wanted to see the best man win. He's real stuff.

MRS. DARBON: He's captain of your team, isn't he. (TED nods.) And genuine and fair. When our race raises its standard of living, Ted, you'll find more and more who will recognize that we are real people. Americans.

TED: But can't you see? We can't raise our standards with discriminations against us everywhere!

MRS. DARBON: But Ted, we are raising them. And every boy like Biff helps. And every decent bit of appreciation from every Ted helps, too.

TED: (Contritely) O, I know. I'm just on edge about this scholarship. It's my chance, my big chance. I—I've worked for it. Art school's expensive. . . . Listen, Mother, I'm not boasting but I want you to know. Miss Blare showed some of my sketches to her cousin. . . . He is someone! He's had things on exhibition in New York and Chicago. He's studied in Paris. . . . And Miss Blare said he told her I was good. She said she'd never seen him so enthusiastic over amateur work. She said he said I was going places.

MRS. DARBON: Yes, Ted, you are "going places."

TED: (Walks over to sit on hassock at Mother's feet.) But Mom, how can I? If Biff gets that scholarship I'm sunk. It's been a hard enough pull through high school. (Angrily) Do you know what Art School costs?

MRS. DARBON: (Deliberately) It will cost any Negro boy a good deal.

TED: (Looking at her sharply) But, I-I have to go! It's my life! It isn't just that I want to paint. It's that I've ideas that—that I have to paint. Here tonight while we

were eating Nellie's rolls I thought: someday I'm going to paint this very room and our family just as we looked while we were eating. Only I'm going to have Jesus right in the center eating with us. Maybe he'll be holding Junior as he used to hold Jewish babies. Maybe he'll be wiping the last of Mary Margaret's tears off her black face. Maybe—(Stops his torrent of words, abashed.) I-I haven't worked it out but it's an idea. I have ideas like that all the time. I-I have to keep them.

MRS. DARBON: Give them, you mean.

TED: (Understanding) Oh. . . . Yes, that's what I mean. Only—I've been thinking about Dad's sermon, Mom. It's kind of got me. You know he's good!

MRS. DARBON: (Smiling in spite of herself) I've often suspected that.

TED: (Grinning, then very serious) What I mean, Dad's not just an ordinary good preacher, Mom. He's keen! He's sort of an artist himself in a way. . . . (Rises and goes over to table by Mr. Darbon's chair. Fingers papers a moment before he speaks. He doesn't look back at his mother while he talks but looks straight ahead of him as though speaking out loud.) Last Sunday when he was talking about Jesus being the bread of life, he said bread was the staff of life, sustaining and nourishing. He said Jesus set his face steadfastly to go up to Jerusalem because He was the Bread of Life. See, He was Strength and Nourishment so He could set His face. . . . And tonight it sort of came to me that bread isn't a matter of color at all. Nellie makes bread that everybody likes. She eats it and the white people eat it. It's for everybody. It makes good, rich, red blood for black, or white, or red, or brown, or yellow people. . . . And Jesus is like that, if you know what I'm driving at. Sort of a power for all of us—

MRS. DARBON: (Softly) Yes, Son.

TED: It-it-sort of came to me that, well, that I've got to set my face. I've got to have the—the Bread of Life so I can set my face. I've got to go up and finish my job, as Jesus finished His. Only—(Discouraged)

MRS. DARBON: Only what, Ted?

TED: O, nothing. I-I was just thinking.

MRS. DARBON: (Persisting) Only what, Ted?

TED: (Bitterly) Biff's folks! They're doing everything to see that I'm ruled out. What chance—

MRS. DARBON: (Although she has not been knitting steadily, and never on an important line of TED's, she now lays her knitting completely aside.) Ted—(She pauses, looking at him intently until he turns and faces her, then speaks slowly.)—the Bread of Life is not bitter.

TED: (He has stood motionless while his mother speaks; he continues for a moment to stand, quietly thinking this over, then he goes back to the sofa and sits down by his mother.) Mom, God wouldn't give me a gift and then not let me get to use it, would he? He—he wouldn't—if I tried?

MRS. DARBON: (Placing hand on his) I think God is more anxious for us to use our talents than we are to use them.

TED: I'm pretty mixed up, even if I am getting straightened out. . . . You're a good scout, Mom. See, it's this scholarship I want. And a chance. But that's only part of

it. It isn't just me I'm fighting for. It's all of us! Like Mary Margaret being left out of that party. It—it got under my skin. (Grins sheepishly) My black skin. It's our whole race, Mother. I have to do something about it. I have to paint pictures about it. (Desperately) If I can only get a—start.

MRS. DARBON: (Gently) You've already started, Son. You only have to go—on.

TED: (Amazed; then awed) Like Jesus went—on? . . . (Eager) Let me tell you about the picture I want to do best. It—it will be one of Jesus. (Speaks slowly, thoughtfully) A strong open-air Jesus going up the Calvary Road. . . . There will be a—a—sort of lynching mob around him. . . . (Rises, slowly, and walks a few steps forward. Looks straight ahead of him as though dreaming out his idea to himself.) Lashed, and torn and struck upon and sorrowful. . . . (Turns to Mother, suddenly.) That's why he's fallen, Mother. Then, look! . . . (Mother rises and goes to his left side.) It—it will look like this. (He sketches out the scene as though on a large canvas in front of them—a slow motion with his outstretched right arm. His mother looks, not at Ted, but at the imaginary scene which he sketches.) The mob there (Motioning left and rather low) in the background. Jesus in the center, here, (Motioning center and higher) where he has stumbled on the stones. And beside him a black man—black, Mother! . . .

MRS. DARBON: (Much moved) Why, why, Son—

TED: A strong, open-air sort of black man, with a look in his eyes like the look in the eyes of Jesus. He'll feel Jesus' troubles! He'll understand. That's why he'll be putting his black shoulder under the cross! (Moves arm to right and upward) The Cavalry Road will go on, and they'll go on. . . . Together. . . . Brothers. (His eyes, and his mother's eyes, both focus on this imaginary road as it extends upward and to the right; the boy's right arm is extended full length, open palm.) There must be a Bread-of-Life look in both their faces as though they'd eaten of the same bread. Not fancy bread, not pleasant. . . . but bread! Sustaining. . . . Nourishing. . . . (Holds look and posture a minute, then turns to his mother, anxiously.) Mother, do you think, do you really think, I can do it?

MRS. DARBON: (Slowly) Do you think, Ted, do you really think that anything will stop you? That anything can stop you?

TED: (Looks first at his mother, then earnestly into the space where he had sketched his imaginary upward-winding Calvary Road. He smiles a little although his eyes do not lose their serious intentness. His shoulders straighten, slightly, as he sets his face. . . . steadfast.) It'll take me years and years to get the training. . . . But I'll get it! (With sure and triumphant conviction.) I'll get it! Somehow! . . . (Softly and slowly.) I'll go on, too. . . . (Holds expression and position till the curtain.)

THE END

This play may be produced without royalty upon the purchase of enough copies of this number of the *Journal* to supply members of the cast. Extra copies may be obtained from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, for 15 cents each.

The worship programs for July and August appeared in the June number of the *International Journal*

## Primary Department

By Phyllis Newcomb Maramarco\*

THEME FOR SEPTEMBER: *Children in Their Search for God*

With the beginning of the new year, children should be led to sense that they are starting out on a glorious adventure, another part of the long sequence in learning more about God. Let this search permeate every experience throughout the coming months, until the children can interpret for themselves God's presence in acts of courtesy and friendliness, and in expressions of love and kindness. Let the classroom become a laboratory in Christian living, not just a setting for preachments. Then children may actually experience the love of God at work through themselves in their associations with other people.

### Some Activities That May Lead to Worship

1. Prepare a welcome for the children who are to enter the first grade from the kindergarten. Help them to feel that they are among friends from the start. Share songs, stories, and games from last year.
2. Bring pictures and books from home to share with others in the group. Encourage attitudes of courtesy and friendliness.
3. Share summer experiences together. Try to develop real joy in the pleasant times others have had.

### September 7

THEME: *Showing Love to New Friends*  
(A service of worship to welcome children from the first grade. If the change in your department is not made until later in the month, shift the programs accordingly.)

PRELUDE: "Prelude, op. 28, no. 7," Chopin

The second and third grade children might like to act as hosts to the incoming grade as they all go to their place of worship. Plan all of this informally in advance so that the new children will feel they are among friends. Talk with the whole group about one's behavior in worship, the way to use the voice in singing, and the general pattern for the service. The children may then go quietly, two by two, and find their places in the chapel or other place of worship. A child previously chosen by the group may then light the candles from a taper.

HYMN: "When to Church I Go"<sup>1</sup>

POEM: "We are in thy house, Father God"<sup>2</sup>

HYMN: A familiar hymn may be contributed here by the first grade.

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<sup>1</sup> *Song Friends for Younger Children*, Blashfield, Vaile Publishing Co., 1931.

<sup>2</sup> *Worship for Little Children*, Street, Methodist Sunday School Department, London, England.

STORY: "The Room with the Window Looking out on the Garden"<sup>3</sup>

MEDITATION:

Let us thank God for new friends.

Let us thank him for joyous times in the church.

Let us ask him to help us express love to our friends in church school.

Response: "Hear Us, Our Father"<sup>4</sup>

HYMN: "Friends of All"<sup>5</sup>

RECESSIONAL: "Bourree," Bach<sup>6</sup>

### September 14

THEME: *Finding Joy Through Sharing*

PRELUDE: "All Through the Night," Welsh air.

Observe the same directions as for last Sunday. Help the children to sense an orderliness and beauty in the pattern for each service of worship. Try to develop a dignity from the very start of the school year. Ushers might be chosen by the group to help in seating the children.

INTROIT HYMN: "O Come and Let Us Worship"<sup>1</sup>

CHORIC SPEAKING:

"O give thanks unto the Lord . . . talk ye of all his wondrous works.

I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works.

I will be glad and rejoice in thee: I will sing praise to thy name.

O Lord our Lord, how excellent is thy name in all the earth."

Response: "Surely the Lord is in this place"<sup>2</sup>

STORY:

#### THE GREEN PENCIL BOX<sup>3</sup>

Arlene was much excited, for she was going to school for the first time! All the summer she had chattered about it, telling the barnyard rooster, the cows in the meadow, the horse, the dog, the hired man; telling everything on the farm that in September she was going to school!

All summer, too, Arlene's mother had been sewing school dresses for her, and a little green coat and hat for the coming days that would be cool and frosty. They were finished now, those little gingham dresses and the green coat and hat, and they were neatly hanging in Arlene's closet. She often opened the door and looked at them and thought of the wonderful day when she would go to school.

"Only two more days!" she told herself softly as she looked in the closet one morning.

Daddy had gone to town that day, and when he came home, he gave her a package. It looked very mysterious, and Arlene could hardly wait to open it. There was a lovely green lunchbox! Arlene squealed with joy.

<sup>3</sup> *The Here and Now Story Book*, Mitchell, E. P. Dutton & Co.

<sup>4</sup> *Sing, Children, Sing*, Thomas, Abingdon, 1939.

<sup>5</sup> *Play a Tune*, Glenn and others, Ginn and Co., 1936.

<sup>6</sup> *As Children Worship*, Perkins, Pilgrim Press, 1936.

<sup>7</sup> By Grayce Krogh. From "The Pilgrim Elementary Teacher." Copyright, The Pilgrim Press. Used by permission.

"I shall eat every crumb of lunch that is packed in such a nice box," she told Daddy.

Then her mother gave her a package, too. "It is like a birthday," Arlene laughed, as she opened the second gift.

This was a large green pencil box. In it were seven pencils all in a row; a red one, a yellow one, green, blue, purple, brown, and black. There was a shiny black pen, too, and a small metal disc which held pen points. There was a tin cup and an eraser. Oh, it was a fine pencil box!

"I shall never be able to use all the lovely things in it," Arlene told her mother, giving her a thank-you hug.

Another day went by, and then Arlene started off in her green gingham dress with the green lunchbox and the green pencil box in her arms. The little red schoolhouse was down the road, around the corner, and up the other road. It was quite a long way, but Doris from the next farm was going, too, so the two chums walked together. Doris was in second grade, and Arlene thought that must be grand.

There was only one room in the schoolhouse, and the teacher taught all the grades. There were four pupils just beginning school and three pupils in the second grade. Arlene thought that was odd, but she liked it.

Miss Blade, the pretty young teacher, said they would have spelling in the second grade, but all the children cried out in dismay.

"We didn't expect to have lessons the first day," they told Miss Blade, "so we didn't bring pencils with us."

"You must come prepared, you know," Miss Blade told them. "I haven't enough pencils, either, for everyone, so try to get one from your neighbor."

Arlene smiled happily as she got out her pencil box.

"I have six pencils to give out," she said, putting the green one aside for herself.

So the three pupils in the second grade got their pencils from Arlene, and the three pupils in the first grade got pencils, too.

After the spelling lesson, Miss Blade began to write at her desk while the children studied. All at once, her pen point broke, and the pen slipped to the floor and rolled out of sight down a crack.

Arlene slipped out of her seat and shyly placed the shiny black penholder and the metal box of pen points on the teacher's desk.

"You said it would be a long, long time before we used ink," Arlene smiled at her, "so I don't need my pen."

Miss Blade thanked her with a hug, and Arlene began to copy with her green pencil the letters from the blackboard.

School was lovely, Arlene thought, and when she reached home, she had a great deal to tell her father and mother.

"I thought my green pencil box was so big, I'd never use it all," she laughed; "but I shared it with the teacher and the other boys and girls, so it is almost empty now. It doesn't look sad about that, though. It looks happy that it was shared."

"I'm sure it is," her mother smiled.

PRAYER: Loving God, as we begin our new year we would be thoughtful of others in our group. Help us remember that there is enough to go around if we will share

our things. May our group be a happy, joyous one, ever seeking to know more about thee. Amen.

Response: "If with All Your Hearts"<sup>8</sup>

HYMN: "Friends of All"<sup>9</sup>

RECESSIONAL: "March," Raff<sup>10</sup>

## September 21

THEME: *Seeking God in Church School*  
Cherish"<sup>11</sup>

PRELUDE: "Thee with Tender Care I'll Cherish"

INTROIT POEM: "O God, they say that you are love"

Response: "O, Come and Let Us Worship"<sup>12</sup>

STORY: "Thy Kingdom Come"<sup>13</sup>

SILENT MEDITATION: Sit quietly and think with God of ways in which you can work with him by showing love to others.

Now ask God to give you strength to help in carrying out his plan in the world.

HYMN: "A Prayer"<sup>14</sup>

RECESSIONAL: "March," Handel<sup>15</sup>

## September 28

THEME: *God Dwells in Friends*

PROCESSIONAL: The children may march into their place of worship two by two singing, "I Will Sing to the Lord."<sup>16</sup>

CHORIC READING:

"I will praise thee, O Lord, with my whole heart,

Give unto the Lord the glory due unto his name,

Sing unto the Lord with thanksgiving,  
Worship the Lord in the beauty of holiness."

HYMN: "Boys' Choir Song"<sup>17</sup>

STORY:

READING, WRITING, AND SOMETHING ELSE"<sup>18</sup>

The school playground was empty except for a kite and a crow busy over their own private quarrel. Their harsh cries broke the quiet stillness. Nothing moved across the sunlit space save the shadows cast by the big flapping wings in the birds' short flights. With beak and claw the kite and the crow struck at each other, fighting for the same treasured place. This was the top of a tall pole that ran up the side of the school building. From its top a bird, with its far-sighted eyes, could see right across the city and be safe from any danger that hid nearer the ground. The flat top of the wooden pole was a famous battleground for all the big birds that made their home near the school.

Presently other sounds floated through the open windows and wide doorway on to the playground. From one of the rooms came the sound of subdued humming, telling of children at recitation, the clear voice of a teacher breaking through occasionally. From another room came children's voices raised in song. The birds forgot their differences and flew for shelter. They knew that soon the peace of the playground would be shattered. From the safety of the wall that railed in the flat roof they watched for that which they knew would come.

First, the sound of marching feet and the chatter of mirthful voices; and then, out through the wide doorway there poured a stream of boys—big, little, and middle-sized. "Scr-ee-eech!" said the kite, and "Squarr-rrk!" yelled the crow, and with a lazy flapping of their wings they soared high and away.

<sup>8</sup> *My Own Book of Prayers*, Jones. Rand, McNally Co. (Available at ten-cent stores.)

<sup>9</sup> *The Kingdom of Love*, Carrier. Harper and Bros., 1927.

<sup>10</sup> From *Musa, Son of Egypt*, by Mary Entwistle and Jeannette E. Perkins. Used by permission of The Friendship Press.

Musa left the group of younger boys who were his classmates, eager and clamoring for a game. He walked by himself to the end of the playground where a shelter stood and, sitting down on a seat, looked around. It was his first day at the Christian school, and he had not got over that new kind of feeling one little bit. His brow creased in a frown as he began thinking over the things that had happened. First, instead of the matted floor and the blue-tiled walls and domed ceiling of his old mosque school, there were the cream-walled and straight-roofed classrooms. He liked his desk, though he wished he had one all to himself. He did not like sitting next to Mahmoud, who shared his seat and desk. He believed that boy was a Christian. And a Mohammedan boy was better than a Christian any day!

Musa scowled across the playground at the little Christian boy playing tag with the others. He would show him that a Mohammedan was better! He made up his mind to give him a push when the teacher wasn't looking.

That thought reminded Musa of a great grievance. His teacher was a woman! He, a Mohammedan boy, son of a Mecca pilgrim, to be taught by a woman! Surely his father couldn't have known. He would ask to be taken away directly. Musa thought of the old mosque teacher and of how he had always laughed at girls. "They are good to cook for us and to mind our houses, but that is all," the old man had said. Now Musa loved Fatmah and would let no one hurt her for the world, but he did think boys were better than girls. So he felt very angry that Miss Simpson was his teacher. "Treating me like a baby," he muttered.

Then the schoolbell rang and put an end to the games and to Musa's thinking. The boys, breathless, full of fresh air and fun, began to file into school, but on Musa's face the scowl still lingered, and it was an unhappy boy who joined the line.

Lessons began again. Musa's face brightened with the joy of having a new, clean book for his writing exercises, and he began to copy the curly Arabic letters written on the board for all to see. He ended the first line of the first page, and then looked admiringly at it. It certainly did look very well! At that moment, quite by accident, Mahmoud jogged his elbow, and a drop of ink from Musa's pen flew onto the precious writing. In an instant Musa turned and drove his elbow with such force into Mahmoud that the boy went sprawling into the aisle. As he picked himself up, he stood looking at the angry Musa in a most surprised way. The other boys looked up from their work, and the teacher from her desk. "What is the matter?" she asked.

"Something pushed me, and I fell, Miss Simpson," said Mahmoud. The teacher looked from Mahmoud's bewildered face to Musa's angry one. "You shall tell me about it later," she said. "Perhaps, Mahmoud, you had better sit at that other desk. There doesn't seem to be enough room for both of you here." Then she looked at Musa's writing. "You write very well, Musa," she said. Come to my desk for some blotting paper. I think that blot will hardly show if you are careful."

For the rest of the afternoon Musa had the desk to himself; but he did not feel any happier. He felt uncomfortable about that push he had given Mahmoud. What would Miss Simpson do when she knew what had happened?

It was a very solemn boy who stood before the teacher after school. To his surprise Miss Simpson did not ask what had happened, she seemed to know! And she talked as though she knew what he had been thinking.

"You will be learning so many interesting things in this school," she began cheerfully. "I expect you will love them all. It is nice to know things, isn't it? But one of the best things we all learn together is how to be friends—you and Mahmoud, and I, and everybody else. You had your very first lesson in friendship today, Musa. But you didn't attend very much, you see. So you didn't learn! What did you do in playtime?"

"Nothing," Musa replied in a surprised tone. "Nothing at all."

"And did you have a lovely time?" asked Miss Simpson. Musa stole a look at her. She was laughing. His frown broke up and he laughed back. "It was horrid," he admitted.

"Many things are new to you," Miss Simpson said, "and they seem difficult for you at first. Not only the lessons, but all the other things. You have never had a lady to teach you before, have you?"

"No," replied Musa.

"Nor had to sit next anybody you didn't want to?"

"No," said Musa.

"Didn't Mahmoud behave nicely to you?"

Musa thought this over. "He didn't tell that I pushed him," he said.

Miss Simpson rose to leave. "Well, goodbye," she said. "You will think about learning to be friendly, won't you?"

"Yes," Musa replied. He turned to go, then he came back to where Miss Simpson stood. He touched his forehead, his lips, and his heart quickly in a salaam. Then he said shyly, "I am glad you are teaching me. And may I sit next to Mahmoud, please?"

As Musa went through the playground on his way home, fierce bird cries made him look up. There was the kite beating its wings against the crow who was triumphantly sitting on the pole. "Squarr-rrk!" cried the one, and "Scr-ee-eech!" said the other, Musa laughed. "Just like me," he thought. "Wasn't I silly!"

LITANY:

For the joy of having friends, both new and old,

(Response): *We give thee thanks, O Lord.*

For pleasant times in work and play,

*We give thee thanks, O Lord.*

For thy love which dwells in friends,

*We give thee thanks, O Lord.*

For the joy of working with thee in the world by showing love to friends and the friendless,

*We give thee thanks, O Lord.*

HYMN: "My God, I Thank Thee"<sup>19</sup>

MEDITATION on ways of being friendly to everyone, even those you may not like.

RECESSIONAL: "Allegro," Mozart<sup>20</sup>

## YOU SHOULD KNOW

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# Junior Department

By Ethel Tilley\*

THEME FOR SEPTEMBER: *Beginning Again*  
MOTION PICTURE suitable for first week,  
*Child of Bethlehem*, 2 reels (22 min.)  
16 mm. Sound. See description on page 31.

## September 7

THEME: *Building a Life of Usefulness*  
CHORAL PRELUDE: "Best of All the Things  
We Do"<sup>1</sup>

CALL TO WORSHIP: Psalm 34:1, 3

HYMN: "My God, I thank thee, who hast  
made"<sup>2</sup>

LEADER:

Luke, Paul's friend, probably learned the stories of Jesus' babyhood and boyhood from Jesus' mother, Mary, who was living in Jerusalem. After writing the story Mary told him about the time she and Joseph took the baby Jesus to the Temple, Luke summed up the other things Mary told him about Jesus' childhood by writing: "And the child grew, and waxed strong, becoming full of wisdom;<sup>3</sup> and the grace of God was upon him" (Luke 2:40).

And after writing the story of Jesus' visit to Jerusalem and the Temple when he was twelve, Luke summed up the things Mary told him about Jesus' older boyhood by writing: "And Jesus advanced in wisdom and stature, and in favor with God and man (Luke 2:52)."

HYMN: "At Work Beside His Father's Bench"  
LEADER:

Jesus advanced in wisdom by studying, first with his parents and later in the Synagogue school. We know that he studied the history and the teachings of his people very thoroughly, for in his young manhood he could quote passage after passage from the sacred books. We know that he thought long and carefully over the passages he had learned, for in his young manhood he explained their deepest meaning.

READING (by a boy): Matthew 5:21-22a, 23-24

LEADER:

Jesus as a school boy learned the law. "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." Then he thought and thought about the surest way to prevent people from killing. He could see that fear of the judgment did not always work. Jesus saw that the only sure way to prevent killing is to prevent anger. So he taught: (quote Matthew 5:23-24).

The word "brother" is often used in the Bible to mean "friend." In Jesus' day the act of worship was offering a gift at the altar. The smoke rising from the altar represented the worshiper's praise and prayer. So when Jesus said, "If therefore thou art offering thy gift at the altar," he meant what we mean by saying, "If therefore thou art beginning to sing the opening hymn and rememberest that thy friend has reason to be offended with thee."

Now, of course, our sitting in pews for congregational worship is a little different from a man's coming to the altar by himself with a gift. We might not wish to disturb the service by getting up and leaving. But the meaning of Jesus' words holds for us. We must at once be sorry for a wrong we have done or be forgiving toward a friend who has wronged us if we are to go on with the worship service. And we must plan to "make up" with the friend at our first chance.

Jesus could not have taught us this truth about anger if he had not studied and thought about the laws of his nation.

HYMN: "The friendly hills of Galilee"

READING (by a girl): Matthew 5:38-42

LEADER:

Jesus shows that he had thought out the truth that we never get anywhere by saying when some one wrongs us, "I'll pay him back"; for if I pay him back, he pays me back, then I pay him back, and it just keeps up. The only way, said Jesus, is to start over again. If some one is unfriendly to you, be so friendly that he will like you. That is the only way to stop trouble, Jesus said.

READING (by a boy): Matthew 5:43-45

LEADER:

Jesus learned the law that Jews must love their neighbors and the only person they could hate was an enemy. But Jesus thought about the law and said, "If you are to be like God, it isn't enough to love just your friends. Notice tomorrow morning when the sun rises, that people who are unfriendly to God and who disobey his commands will see by the light of the sun just as clearly as people who are friendly to God and who obey his commands. You are to be kind as God is kind—kind to enemies as well as to friends."

HYMN-ANTHEM (sung by a prepared group):  
"Building" ("When Jesus lived in Nazareth")

CONVERSATION:

Discuss the song just sung. Show how a new year for the church school and the day school gives us chances to study so that we may be able to see what are wise ways of action, gives chances to study so that each may "build a life of usefulness," as the words of the hymn-anthem express it.

SCRIPTURE (read by a girl):

My friend, if thou wilt receive my words,  
And lay up my commandments with thee;  
So as to incline thine ear unto wisdom,  
And apply thy heart to understanding;  
Wisdom shall enter into thy heart,  
And knowledge shall be pleasant unto thy soul.

(An adaptation of Proverbs 2:1, 2, 4, 10)

SCRIPTURE (read by a boy): Proverbs 3:13-18<sup>3</sup>

OFFERING

HYMN: "Thy work, O God, needs many hands"

PRAYER

## September 14

THEME: *A Reputation for Being Dependable*  
CHORAL PRELUDE: "Building" ("When Jesus lived in Nazareth")

CALL TO WORSHIP:

Leader: (Read Psalm 90:1, 2)

Response:

"This God is our God for ever and ever:"

"Oh come, let us worship and bow down;

<sup>3</sup> The words of Scripture are printed here only when slight alterations or omissions are suggested.

Let us kneel before Jehovah our Maker."  
(Psalm 48:14a; 95:6)

HYMN: "Holy, Holy, Holy"

LEADER:

One thing we know about God is that we can depend on him. The Psalmist knew that when he wrote: (repeat Psalm 90:1, 2).

God asks of us that we study to make ourselves dependable. He asks each of his followers to "build a life of usefulness." Some lives are just thrown together. Then they fall apart and get thrown together in new shapes. You never know what they will be like from one day to the next. Dependable lives have to be built. With the opening of a new school year in the fall we think especially of people who have studied and worked to build dependable lives.

(As the leader's talk continues, let juniors read the illustrative Scripture passages, so that they will begin to see how we weave the story of a life from scattered references and so that they will have practice in finding and reading Bible verses.)

Paul was a great scholar in the Jewish law. If he had not been, he could not have done such a great work for God and the world. When he became a follower of Jesus, he went off by himself for months, and during these months he thought. Straight thinking is one of the hardest things in the world to do. Only people who have already studied hard can really think. Paul had studied for years; now he thought. Consequently he could lead hundreds of men into good lives.

When Paul needed a helper, he picked out a young man who had been taught and had studied so as to make his townspeople respect him; he was dependable (Acts 16:1-2). We know Timothy had taken the time and trouble to learn many things, for Paul wrote him: (II Timothy 3:14-15). Timothy began his studies when he was very small (II Timothy 3:15). His first teachers were his grandmother Lois and his mother Eunice (II Timothy 1:5). As an older boy he studied in the synagogue school, and as a young man he studied with Paul (II Timothy 1:13; 2:2).

Paul wanted all his helpers to study to become good teachers of others. The overseers of the churches, he wrote Timothy, must be men well able to teach (I Timothy 3:2). He urged Timothy to keep on teaching (I Timothy 4:13) and studying (II Timothy 2:15). Paul knew that people who do not study are people who become superstitious and do the most stupid and foolish things (I Timothy 4:7; II Timothy 2:16a; 4: 3-4).

CONVERSATION:

Themes: (1) (Talk about the silly things that superstitious people do. For example,) A girl said to me one day, "I was riding very fast in an automobile. A black cat ran in front of us. About a mile farther on we hit some loose gravel and turned over. I was badly hurt and was in the hospital a long time. Now every time I see a black cat when I am in an automobile I feel frightened." How silly of that girl. The reason they turned over was that they were traveling too fast: when a car traveling very fast hits loose gravel, it does turn over. The time for the girl to be frightened is every time the driver drives the car too fast, not every time she sees a black cat. (Speak of superstitions in illness and the advisability of seeing a doctor. Help the children themselves to tell that if our doctors had not begun studying when they were very young and kept on, nobody would know how to treat sickness; everybody would try superstitious tricks. Speak of people's thinking that if they read the Bible every day, they will be counted good Christians, no matter how they act.)

\* Dean of Women and Professor of Philosophy and Psychology, Hastings College, Hastings, Nebraska.

<sup>1</sup> All the songs suggested for September are in *Hymns for Junior Worship* (Westminster Press, 1940).

<sup>2</sup> "Becoming full of wisdom" is the marginal reading.

(2) We depend on doctors and teachers and business men and. . . Does any one want a doctor who cannot be depended on?

(3) Ways in which we show dependability each day: caring for our books, preparing our lessons on time, caring for our clothes, being prompt at meals, being prompt and accurate in running errands and carrying messages.

SCRIPTURE: (Repeat the two sections from Proverbs used September 7)

OFFERING and CHORAL RESPONSE  
PRAYER

## September 21

THEME: *Friendliness*

CHORAL PRELUDE: "Let Us Be Loyal"

CALL TO WORSHIP (by a junior): Psalm 135:1-3

HYMN: "Praise to God, immortal praise"

INVOCATION (by a junior): We praise thee, O Father, for the loving favors we receive from thee and from friends. We pray thee that we may learn here how by our "deeds of kindly love" we may "for thy mercies grateful prove." Amen.

OLD TESTAMENT READING (by a junior): Proverbs 3:3-4

HYMN: "Tell Me the Stories of Jesus"

NEW TESTAMENT READING (by the leader):

When Jesus was talking to his disciples one day, he told them that kindly, friendly, generous people will some day hear God saying to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was sick, and ye visited me." Then, said Jesus, the kindly, friendly, generous people will wonder when they could ever have done these favors for God himself. And they will ask, "Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? And when saw we thee sick and came unto thee?" God will answer, Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

HYMN: "At work beside his Father's bench"  
STORY:

### FRIENDSHIP TO STRANGERS

Patty and Peter nearly always walked home from school in the same gang of boys and girls. Sometimes the gang walked by the twins' home first and the twins said good-by to the rest. Sometimes they walked by the homes of the other members of the gang first, and the twins had seen everybody else home before they reached their own yard.

Always the gang had exciting and interesting things to talk about and plan. Many of their plans they kept secret for weeks. There was the time they had a surprise party for the school teacher, for instance. Not a soul knew about it ahead of time but the gang. Another time they planned a show for the benefit of the milk and ice fund, and nobody knew a whisper of it till the show was all arranged and the tickets were ready for sale.

Imagine Mrs. Moore's surprise when on Friday, the nineteenth of September, the gang trooped into the yard for last good-bys to the twins, as usual, but only one twin was with them. No Peter.

"No, I won't forget," Patty shouted gleefully. "I'll have my part ready. Good-by. So long."

"Where's Peter?" her mother asked.

"Well, mother, imagine," Patty said disgustedly. "Peter wanted to bring a perfectly strange boy along with our gang today. A

perfect stranger, mother. And awfully funny looking, mother. And funny talking too. And, mother, we had secrets. We're planning another play, mother, and, mother—Well, we just told Peter he could choose between our gang and that funny looking kid that's come to live with that funny old Miss Battersby. And Peter was mean enough to walk home with that funny looking kid to that funny old Miss Battersby's old house."

Patty flung her book strap at the cat as she ended, out of breath.

"But supposing you were a stranger in a school and the other boys and girls thought you looked odd and talked queerly," mother said. "Wouldn't you like some one to be friendly to you?"

"But, mother, I don't look funny, and I don't talk funny. Nobody in our gang does."

Mother laughed good-naturedly. "There are plenty of places you might go in the world where people would think you were pretty funny," she said. "Only people who have spent all their lives in one part of their own country think they would not look funny to any one. How did this new boy look funny to you?"

Patty looked a little silly suddenly. "I just remembered," she said, "that he acted and talked like some of the people you see in movies and think are cute. And I do remember that I liked that girl that was nice to me the time I had to go to Sunday school alone when we visited Aunt Sarah. Mother, I believe our gang ought to ask that new boy to join."

Just then Peter came in, looking a little defiant. "Wait till you hear," he began.

"Now, Peter, don't be cross and uppity," Patty interrupted. "I've made up my mind this minute that if you want that boy in the gang, I'll help you make the others agree to ask him."

Peter's expression changed. "Oh, well, okay. And I'd like to know why they wouldn't want him. He's just come from England, and he has some of the niftiest ideas for a show. And, besides, Miss Battersby says Albert's friends can use that whole big garage of hers and those three driveways for processions in a show. Boy, could we have a show there! And, mother, Miss Battersby's maid told me that Albert's family had eight servants in England. Eight servants, mother. Hey, aren't you glad Patty that I know a boy whose family has eight servants?"

Mother said, "I'm glad that both my twins have learned today to be friendly to newcomers in their school."

OFFERING and CHORAL RESPONSE  
PRAYER

## September 28

THEME: *Steadfastness*

HYMN: "Come, Thou Almighty King"

THREE SHORT STORIES:

Tell the substance of the first, third, and sixth chapters of Daniel. Explain that eating the king's meat and drinking his wine would seem to involve the youths in idolatry. Make very significant the brilliant success in their studies suggested by 1:4, 17, 20, and show the relation of persistent work and study and self-discipline in boyhood to character in manhood.

Then tell the story of Queen Esther. Make significant the careful training Esther had received from her uncle. She was probably a very young girl when she became queen, but she could be steadfast and she could be clever, because she had responded well to her uncle's instruction.

CONVERSATION:

In what ways was Esther like Daniel and his three friends? How can men be steadfast today? How can women be steadfast? What does steadfastness mean in juniors of 1941? The study of the Chaldean language, literature, and science was just as hard as our studies are. The life of an Oriental queen was often monotonous and tiresome and required patience. Discipline in keeping at studies, in being patient and self-controlled, pays when we have chances to do important work.

HYMN: "The God of Abraham Praise"

OFFERING

HYMN-ANTHEM: "A Jewish Festival Song" ("Rock of Ages, let our song")

PRAYER: Themes: Thanks for the God of Abraham, "who was, and is, and is to be, and still the same," and who is our Rock of Ages. Petition that we may be firm and patient and steadfast.

HYMN: "God's Plan" ("That cause can neither be lost nor stayed"), first three verses, or "Forward Through the Ages"

# Intermediate Department

By Frances Nall\*

THEME FOR SEPTEMBER: *Beginning Again*

*Aim:* Through these worship programs help the junior high students to catch a new vision of the meaning and purpose of education. Help them to enter school with a zest for learning, making new friends among both the students and teachers, and with the desire to be more Christian in their everyday living.

*Worship Center:* On the altar, which may be made of a box or table covered with an orange-colored cloth, place the open Bible as a symbol of our desire to learn more about God and his work in the world. Have pictures or symbols which will express the meaning of each service (see the program suggestions).

\* Evanston, Illinois.

*Preparation:* Appoint a committee to prepare each worship service, adapting the following suggestions to suit your needs. Have each program mimeographed, written on the blackboard or on a large sheet of white paper so that the worship service may proceed without announcement. Each committee should prepare its program far enough in advance so that the singing and verse choirs may have time for adequate rehearsal. All the hymns suggested in these programs will be found in the following song books unless otherwise noted: *The New Hymnal for American Youth*, *Hymns for Creative Living*, *The Abingdon Song Book*, and *The Church School Hymnal for Youth*.

## Motion Pictures

*If a Boy Needs a Friend.* 1 reel, 16 mm. Silent. Rental \$2.00.<sup>1,2,3</sup> How the organization of a boys' club helped to overcome racial discrimination among a group of intermediate boys.

<sup>1</sup> Harmon Foundation, 140 Nassau St., New York City.

<sup>2</sup> Ideal Pictures, 28 E. Eighth St., Chicago, Illinois.

<sup>3</sup> Religious Film Cooperation, Emory University, Georgia.

*White Banners* (classroom sequence). 1 reel, 16 mm. Sound. Rental \$2.00.<sup>4</sup> How a teacher made friends with the boys in his class.

*Lost and Found*. 2 reels, 16 mm. Silent. (30 min.) Rental \$3.00.<sup>1,2,3</sup> Suggests the question, "How loyal should we be to our friends?"

*The Education of Steve Smith*. 2 reels, 16 mm. Silent. (30 min.) Rental \$2.50.<sup>1,2,3</sup> A college boy's struggle with selfishness, scholarship, and the love of a girl.

## September 7

THEME: *To School—for What?*

PRELUDE: "Father in Heaven, Who Lovest All"

CALL TO WORSHIP: II Timothy 2:15

HYMN: "O Christ, the Way, the Truth, the Life"

STORY (by a student):

### MOVING DAY—FOR SCHOOLS

Can you imagine what it would mean to pick up your junior high school with all its students and faculty, laboratory equipment, and books and carry it a thousand or two thousand miles across the country? Imagine moving your school on foot from New York City to Omaha, Nebraska, or from Illinois to Oregon. That is exactly what the boys and girls of occupied China are doing. They are literally picking up their schools and carrying them on their backs to free China. Dr. Robert E. Brown of Chengtu, said that one can see hundreds of these schools in transit across the plains, the mountains and through the valleys. After weeks of travel the students' feet become so worn and sore that they stop in some temple or refugee camp. While their feet are healing, the pupils continue their studies and then they move on.

One school group had stopped in a temple on the Burma Road. The class in general science needed some ice for a thermal experiment but there was none in the village. A committee from the group started to a snow-capped mountain across the wide valley. They took with them empty baskets, straw, poles, and ropes. After a perilous climb to the snow line, they filled their baskets with snow. They hurried back to the temple before the snow melted so that the class might be able to carry on a real experiment and not just take the word of the text book.

(Ask): Why are these students sacrificing everything for an education? Why are schools provided for boys and girls in America? What should we strive to accomplish during this school year?

WORSHIP CENTER (Above the altar have a picture of "The Son of a Carpenter" by François Lafon,<sup>5</sup> which may be obtained from Taber-Prang Art Company, Springfield, Massachusetts. On either side of the open Bible have lighted orange candles.)

Student: After the meaning of the open Bible is explained, as given in the introduction, suggest that the lighted candles signify Christ, the Light of the World.) The picture of "The Son of a Carpenter" by Lafon, the original of which hangs in Jerusalem, shows Jesus working with Joseph in the carpenter shop. Jesus did not have the opportunity to attend school after he was twelve years old, but he learned from his everyday experiences how to do accurate work, how to toil

long hours, and how to get along with people. (Ask): Which of these can we learn in school?

HYMN: "Take Us on the Quest of Beauty"

SCRIPTURE (by verse choir and six students):

Leader: Paul, in his letter to the church at Philippi, gives us several reasons why we should go to school. The verse choir will read them to us. (Philippians 4:8-9)

Verse Choir: "Finally, brethren, whatsoever things are true—"

First student: We in school should seek the truth through science and history so that we may discover more about God's work in his world (Read Zechariah 7:9).

Verse Choir: "Whatsoever things are honorable—"

Second student: Honorable means reverend, or filled with a noble seriousness. We as students should seek to know the meaning of life. (Read Psalm 145:17)

Verse Choir: "Whatsoever things are just—"

Third student: We students should seek to know what is just and fair for all persons in government, what is just concerning labor and capital, and what are just laws for our school and community. (Read Exodus 23:1)

Verse Choir: "Whatsoever things are pure—"

Fourth student: Pure means free from debasing elements. We students should seek the highest and best thoughts, the best reading material, and recreation. (Read Proverbs 15:26)

Verse Choir: "Whatsoever things are lovely—"

Fifth student: Lovely means gracious. We students should learn in school how to work and play together harmoniously, to be gracious and polite to each other and to our elders. (Read II Samuel 1:23)

Verse Choir: "Whatsoever things are of good report—"

Sixth student: A good report means high-toned. We should seek the better movies, play the better music, and enjoy the better types of recreation. (Read Colossians 1:10)

Verse Choir: "If there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace be with you."

Leader: Luke tells us how one of Paul's friends, Apollos, studied to become a great preacher.

Verse Choir: Acts 18:24-28.

PRAYER (by a student): Dear Father, we thank thee for the lives of the Christian leaders who have followed thee so closely. Help us, O Lord, this school year to heed Paul's advice and seek to know the truth, to be honorable, to strive for justice, and purity, and to be gracious and of good report. In thy name, we pray. Amen.

Response (by singing choir): "Hear Thou in Love, O Lord, Our Cry"

BENEDICTION: Ye shall know the truth and the truth shall make you free. (John 8:32)

## September 14

THEME: *Making Friends*

CALL TO WORSHIP (by choir): "The Lord Is in His Holy Temple" (*Quam Dilecta*)

HYMN: "The Light of God is Falling"

WORSHIP CENTER (Have on the altar the picture of "The Nazarene" by H. Stanley Todd, which may be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York City). Student: This modern painting of Jesus portrays the Christ who is a friend of all.

SCRIPTURE (by a pupil):

"I think I'll resign from the church before I am put out, Paul," said Titus. "The Jewish members will never accept me because I was a heathen and am a Gentile."

Paul and Barnabas were at Antioch on their way to Jerusalem where the officials of the early Christian Church were to decide whether Gentiles could belong to the Christian Church. "Titus, my lad, you are a true son of God. If you come along with us to Jerusalem, we shall be able to convince the Jews that Gentiles and heathen should be included in the Christian church," argued Paul.

After much persuasion Titus agreed to go with Paul and Barnabas. The delegates at the conference were divided on the subject of letting Gentiles into the church. Finally, the debate centered around the young man, Titus. Some thought he should be allowed to belong; others believed he should not because he was a foreigner and had once been a heathen. Finally the council decided to let Titus remain in the church. This debate settled the questions for all time.

Later Titus became one of the great leaders of the early Christian church and was made the first bishop of Crete. Paul was anxious for Titus to be a success so he wrote him a letter in which he tells Titus to be Christian in his attitudes and to urge his congregation to live as Christians in their everyday life. This letter is found in Titus, a part of which I shall read (reads Titus 3:1-11).

PRAYER: That each one will be Christian in his attitudes toward his friends and the strangers who are in school.

Response: "Hear Our Prayer, O Lord"

STORY (by a pupil):

### THE KID FROM WOODCHUCK CORNERS<sup>6</sup>

The day the Kid from Woodchuck Corners first turned up at school there were some winks and knowing looks passed around. Louis Logan, one of the eighth graders, thought it was because of his saucer haircut, or perhaps the purple suit which evidently his grandmother had not dyed properly. Then, the Kid forgot to take off his hat in the classroom. When Miss Jennings the teacher reminded him of it, he blushed like a girl. From that time on, Pete, the Kid from Woodchuck Corners, was left alone. Several times Louis had an impulse to ask him if he wanted to play baseball, but he never did.

One week the boys planned a great baseball game to be played on Saturday morning. Friday afternoon the two captains, Louis Logan and Fred Smith, chose sides. One by one they called off the names of all the larger boys in the room but Pete, the Kid from Woodchuck Corners. After school the Kid stood around watching them practice until Louis' conscience pricked him and it was with relief that Louis watched the purple suit disappear down the railroad track.

Early Saturday morning Louis and Fred with their teams were on the diamond down by the railroad warming up for the game, when Louis saw the purple suit approaching. The Kid with a big bundle under his arm leaned on the fence and watched the practice. Louis scowled. Why didn't the Kid go on his errand instead of standing there holding the awkward bundle? It was game time and Louis suddenly realized that his left-fielder, Pinkie Harris, hadn't showed up, so he called, "Hey, Kid, do they play ball at Woodchuck Corners? Get in at left field

<sup>4</sup> Commission on Human Relations, 71 Washington Square South, New York City.

<sup>5</sup> See reproduction on page "Wisdom and Vision" in this issue.

<sup>6</sup> From *Tent Pegs* by Paul F. Swarthout. Copyright 1939. Used by permission of Abingdon-Cokesbury Press, publishers.

if you want to. We haven't an extra glove. You'll have to play barehanded."

Pete stood for a moment as if he didn't quite catch the meaning of the words, then laid his bundle down carefully and went to his position. The third man up on the other side drove a long fly out into left-field. Louis looked at it anxiously. "There's a three-bagger," he thought.

But, to his amazement, at the crack of the bat Pete Dawson whirled, ran back with the ball and caught it with bare hands over his left shoulder way out on the ash heap. The boys were impressed. What a lucky accident! Later when Pete came to bat, they were amused to see him bat cross-handed. Everybody knew that was not the way to bat a ball. Yet he let the bad balls go by. When he saw a pitch that suited him, he hit it just over the center-fielder's head. The ball landed outside the park near the vinegar works. That was no accident. Nor was his fielding, as the teams soon discovered. The Kid was a natural ball player, a good fielder and a terrific hitter.

"Hey, Pete," said Louis after a while, "we're going to play the East Ends Thursday afternoon. You're on the team. Come up to my house after the game this morning and talk over the line-up with Fred and me."

"Where did you learn to play ball?" asked Fred, curiously.

"My Dad taught me. Ever hear of Skip Dawson of the Cougars?" They had. Everyone in the state knew of the great fielder. It was only a little before that he and his wife had lost their lives in a plane accident. "Well, after I was left alone, I came to live with my grandmother at Woodchuck Corners. She thought the school over here would be better than that at the Corners."

"Your Dad teach you to bat cross-handed, did he?" inquired Fred with sudden respect for that mode of batting.

"No," grinned Pete. "I do that just for fun when I don't want to hit the ball too far."

The boys soon discovered that this self-confident statement was true. As they left the grounds a little later, Louis reminded him, "You've forgotten your package. What's the idea? Is it your laundry?"

"No, Louis," confided the Kid. "It's my clothing."

"Your clothes?"

"I was going to hitch hike."

"Hitch hike where?"

"Oh, anywhere, just to get away from here." Louis looked astagh.

"To tell the truth," confessed Pete, "I didn't have a single friend in school until today."

**BENEDICTION:** Dear Father, as we now depart, go with us in our everyday experiences. Especially help us to be kind to the new boys and girls in school. In thy name. Amen.

**RECESSIONAL TO CLASSES** (led by choir): "Eternal God, Whose Power Upholds"

## September 21

**THEME:** *My Friend, the Teacher*

**PROCESSIONAL:** "Almighty Lord, With One Accord" (from *The Methodist Hymnal*)

**CALL TO WORSHIP:**

**Verse Choir** (low voices): "Then said they unto him, What shall we do, that we might work the works of God?"

**Verse Choir** (high voices): "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29)

**HYMN:** "Lord and Savior, True and Kind"

**Explanation** (by a student before hymn)

July-August, 1941

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—Van Tuyl.

**CHRISTIAN BOARD OF PUBLICATION**  
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is sung): This hymn was written by Handley Carr Glyn Moule and was first published in 1905 under the title, "Jesus, the Guide of Youth." This prayer poem was composed for pupils in school asking God to help them make the most of their abilities in building the Kingdom of Love on earth.

**WORSHIP CENTER** (Have on the altar the picture of "Christ Teaching from a Boat" by Hofmann, which may be obtained from The Perry Pictures Company, Malden, Massachusetts. *Student:* In this picture we see Jesus teaching. He was a most popular teacher, for his lessons were simple and direct, yet full of poetic beauty as we find recorded in Matthew 13:31-33, 44-46 (which should be read).

**SCRIPTURE:**

This letter which I shall read is the only personal letter of Paul's which has been preserved. He was writing to Philemon, a friend of his at Colossae, and addressed it to Philemon, his wife Apphia, their son Achippus, and the other church members. Philemon was the leading Christian in Colossae and the church services were held at his home.

Paul wrote this letter in a most gracious manner (as he says in Colossians 4:6, "Let your speech be always with grace, seasoned with salt.") Paul was disturbed because one of the men who had accepted Christianity in Paul's home in Rome was a former slave of Philemon. Paul had learned to love and trust Onesimus as a brother. But he felt that, since Onesimus not only stole from his master but deserted him, that he should go back and redeem his wrongdoing. The law at that time decreed death for a runaway slave and a thief, and Onesimus was both. Paul and

Onesimus felt that, as a Christian, Onesimus must do what was right, so Paul decided to write a letter to his friend, Philemon, hoping that he would receive Onesimus as a Christian brother instead of a criminal. This is what Paul wrote: (Read Philemon. The salutation of the letter is verses 1-7; the body of the letter is verses 8-21; and the complimentary closing is verses 22-25.)

**PRAYER** (by pupil): Dear Father, help us that we may have such confidence in our teachers this winter, even though they give us hard tasks to do, that we may do them diligently and cheerfully. Amen.

**Response:** "O Hear This Our Prayer"

**POEM** (repeated by a student): "A Student to a Scholar" (See page 17)

**HYMN:** "O Young and Fearless Prophet"

**BENEDICTION** (by verse choir): Thy kingdom come. Thy will be done, as in heaven, so on earth. . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. (Matthew 6:10, 33)

**RECESSIONAL:** "Rise Up, O Men of God"

## September 28

**THEME:** *It's Fun—to Study*

**PRELUDE:** "Above the Hills of Time" (tune, *Londonderry Air*)

**CALL TO WORSHIP:** Psalm 100:1-2

**HYMN:** "We Would Be Building"

**SCRIPTURE AND PRAYER:**

**Verse Choir** (reads): Matthew 6:5-8

**Group** (pray): Matthew 6:9-13

**Singing Choir** (sing): "Threefold Amen"

**WORSHIP CENTER** (Have on the altar the picture of "Christ and the Doctors" by J. M. F. H. Hofmann, which may be ob-

tained from The Pilgrim Press, 19 South LaSalle Street, Chicago, Illinois):

**Student:** This picture is one of the most popular ever painted. It represents Jesus at the winsome age of twelve talking earnestly with the learned men in Jerusalem. Jesus is anxious to learn all he can from these scholars before returning to the country village of Nazareth. Luke gives us no details but says that the boy was "found in the Temple among the doctors, both hearing them and asking them questions; and all that heard him were amazed at his understanding and answers." (Luke 2:46-47)

**HYMN:** "My Master Was a Worker"

**DRAMATIZATION:**

#### JOHN MARK MAKES GOOD

**PROLOGUE** (by narrator, an intermediate boy): John Mark's mother was a devout follower of Jesus and in her home the disciples often held their meetings. One of these is described in Acts 12:11-17 which the Verse Choir will read at this time. . . . When John Mark's Uncle Barnabas was planning to go with Saul on the first missionary journey, John Mark wanted to go along. They consented, and this is what happened.

**Scene I.** At Perga in Pamphylia.

**JOHN MARK:** Uncle Barnabas, there is a ship sailing today for Palestine. May I go home to Jerusalem?

**PAUL:** A fine traveler you make! I objected to bringing such a young boy with us in the first place.

**JOHN MARK:** But sir, I have tried my best. I didn't complain once when I was seasick on the way from Seleucia to Cyprus.

**PAUL:** Yes, but lucky we were that Barnabas had lived at Seleucia and had friends there who could look after you, so we could preach.

**BARNABAS:** But Paul, do not be too hard on the lad. He was a good traveler across the island of Paphos.

**JOHN MARK:** I did enjoy those long hikes through the groves of fig and olive trees. Wasn't it a wonderful sight when we climbed that last big hill and caught a glimpse of the Sea at sunset? I'll never forget the beauty! It was as if God had come out to greet us.

**PAUL:** You have the spirit, lad, for truly God was with us in that evil city of Paphos. He guided us to the residence of the Roman governor, Sergius Paulus. There our faith was put to the test, for the sorcerer, Elymas, did his best to keep the governor from hearing about the one true God. But with God's help the governor believed.

**JOHN MARK:** Wasn't it a wonderful moment, Saul? I mean Paul. It's hard to become accustomed to your Roman name. You were wise in using it at the governor's residence.

**PAUL:** Do you not thrill with the works of God, lad? How can you turn back?

**JOHN MARK:** But Paul, my spirit is willing to go with thee and Uncle Barnabas, but my feet! My sandals have already worn blisters until my feet are raw. And look ahead at those high Taurus Mountains! I could not walk another mile!

**BARNABAS:** I think it will be best for him to go back to Jerusalem. This is his first trip away from his mother and he should not stay in this malaria infested coast city any longer.

**JOHN MARK:** I don't mind the damp mists if only those mosquitoes would leave me alone.

**PAUL:** Peace be unto thee! And when you are older, and have more courage, we'll see you lad. (All exeunt.)

**Narrator** (Reads Acts 13:4-13.) The sec-

ond scene takes place in Antioch. Paul and Barnabas are planning a second missionary journey.

**Scene II.** After a Service of Worship in Antioch.

**PAUL:** What say you, Barnabas? "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15:36)

**BARNABAS:** A good idea, Paul! We need to tell the younger churches about the great Jerusalem Conference and take them the official letter.

**PAUL:** God has been speaking to me, urging that I be on the way. Not only to revisit the churches where we were but to blaze a new trail on west and tell more people of Jesus.

**JOHN MARK:** May I go with you, Paul? I am older now and much more grown up.

**BARNABAS:** Yes, we need a young man with us to fight the wild animals along the way, such as in the deep gorge near the Cilician Gates. Remember, Paul, the rocky cliffs were so high they shut out the sunlight!

**JOHN MARK:** I shall do my best to help you.

**BARNABAS:** Yes and on that Roman Road high on the plateau (over 4000 feet above sea level) we need a young man who will not be windied by the altitude.

**PAUL:** No! No, Barnabas, I will not take a quitter. John Mark left us at Pamphylia. He'll do it again and just when we need him most.

**BARNABAS:** All right! If my nephew doesn't go, neither will I.

**PAUL:** If that is the way you feel about it, I'll take Silas instead.

**BARNABAS:** John Mark and I will sail for

Cyprus to revisit the churches there. (All exeunt)

**Narrator** (Reads Acts 15:36-40.) John Mark went with Barnabas and made a success, as we shall see.

**Scene III.** In Timothy's Home. After many years.

**MESSANGER** (hands letter to Timothy): I brought you a letter, sir.

**TIMOTHY** (look at letter): Ah, a letter from Rome! (opens and reads silently) Ah, listen to this, John Mark. A letter from Paul!

**JOHN MARK:** What news, Timothy?

**TIMOTHY:** He wants me to come to Rome and bring you with me. He says for us to stop at Troy and bring his coat which he left there, also his books and papers. I'll read you a part of the letter (reads II Timothy 4:1, 2, 6-9, 11, 13, 21-22.)

**JOHN MARK:** At last, I have overcome my failure. Paul recognizes my success. But more important, God has given me the courage to overcome hardships.

**TIMOTHY:** We must make haste to depart. (They exeunt.)

**PRAYER** (by student: Dear Father, we thank thee for the example of Jesus who worked diligently and with joy. We thank thee for the story of John Mark who was afraid of the hard way but overcame defeat and failure by diligent effort and the zest to win. Help us, O Lord, to enter this school year with the desire for knowledge that we may learn more about thy work in the world. Amen.

**HYMN:** "We Thank Thee, Lord"

**BENEDICTION:**

The fear of Jehovah is the beginning of wisdom; And the knowledge of the Holy One is understanding. (Proverbs 9:10)

## Senior and Young People's Departments

By Henry David Gray\*

**THEME FOR SEPTEMBER:** *Study—to Show Thyself*

**MOTION PICTURES:** See list in programs for Intermediate Department, p. 25.

### For the Leader

Young people are bound schoolward in September. It may be the local high school, the exclusive prep school, the state university, the nearby business school, or a fine college. New experiences lie ahead for all. In making these experiences worth while, certain great Christian virtues are important. Students forget that they show *themselves*, their inner character, by the way in which they study, by their selection of courses, by their attitude in the classroom, by their actions in the library, and by the use to which they consecrate their time and energy. It is the aim of these four services to set wisdom, humility, truth, and stamina before the young people as qualities of life which ought to show themselves in Christian students. Not a little of the value of these services will lie in the way in which they

grip the youth leader as he or she is coached by the department superintendent or other adult counselor. Choose your youth leaders with great care.

### September 7

**THEME:** *Study—to Show Wisdom*

**PRELUDE:** "Allegretto," Lemare

**CALL TO WORSHIP:** Psalm 103: 1, 2

**INVOCATION:** Lord of all the wondrous universe, dwell within our hearts in newness of strength this day. Give wisdom to the foolish, strength to the weak, forgiveness to those who have done wrong, and quietness to those who are troubled. Be thou our guide and stay. In Christ's name. Amen.

**A HYMN OF ASPIRATION:** "Spirit of God Descend upon My Heart"

**SCRIPTURE:** Psalm 1 (This can be read in unison effectively)

**PRAYER:**

Great Companion of all our earth-bound ways, teach us to trust thee in the unknown paths because we have found three trustworthy along familiar ways. All about us is darkness, and the heavy present adds fear to the unknown future. Be thou with us. When life at school is too much with us with its perplexities, its new acquaintances, and new problems, stoop to our weakness and lend us thine aid. Teach us to trust thee. Help us to take time to talk with thee.

Lord of the vast arches of the sky, draw our hearts up through dark nights and gray dawns to the sunlight of thy presence. From the turmoil of a heedless, headstrong world turned to strife and selfishness, invite us to the peace and security of confidence in thee.

\* Secretary of Young People's Work and Student Life, Division of Christian Education, Congregational Christian Churches, Boston, Massachusetts.

As rush the springtime waters  
Tumbling to the sea,  
So move our restless spirits,  
Ever seeking thee.

Accept us, in Christ's name. Amen.

#### LEADER'S TALK:

Jack was a college graduate. He had specialized in physics, particularly in mechanics and electricity. It was quite natural for Joan to ask his help when her desk-lamp failed to function. He had come to visit at just the right time! "Jack knows a lot about electric lights," thought Joan. "He will fix it in a hurry; then we can go for a swim." An hour later Jack was still busy with the lamp. He had taken it all apart, but could find nothing the matter with the switch, the socket connection, or the cord. It just would not work. The man next door happened in. He was a tradesman who had not graduated from high school, but he found the trouble in a jiffy. The plug behind the desk was disconnected. Jack had knowledge. He needed wisdom.

"Common sense" is really very uncommon. It is the ability to make sense out of what we know, to put the facts together in a meaningful way. We can know a lot about geometry, English, history, or Spanish without having the wisdom of common sense. In one of his essays, Macaulay tells of a young man who assisted the maker of stained glass windows in Lincoln Cathedral in England. The master craftsman went away to study design, color, and symbolism in order to fill the last space with a perfect window. On returning he discovered that the apprentice had filled in the space with a window made out of the slivers of glass left over from the other windows. It was the most beautiful window in the cathedral. High achievement calls us to make the most of every tiny sliver of knowledge we can get. It calls us to put these pieces in an order in which they make sense. The way in which you put in order the "pieces" of knowledge which you get in school or college shows whether or not you have wisdom.

HYMN: "Purer Yet and Purer I Would Be in Mind" or "He Leadeth Me"

BENEDICTION: Numbers 6: 24-26

POSTLUDE: "Grand Chœur." Rogers

### September 14

THEME: *Study—to Show Humility*

PRELUDE: "Intermezzo." Rheinberger

CALL TO WORSHIP:

The Lord is in his holy temple;  
Let all the earth keep silence before him.

INVOCATION: Our Father God, at the beginning of our church school year, help us to pray aright. Teach us to do good deeds, to help others, and to grow more Christlike every day. In Christ's name. Amen.

THE LORD'S PRAYER (in unison)

HYMN OF PRAISE: "Jesus Calls Us" or "Father of Lights in Whom There Is No Shadow"

SCRIPTURE: John 13:1-5, 12-17

PRAYER:

O God, we live in such narrow spheres that we would pray for wide horizons this day. Our little world set within thy vast universe sets limits to our vision. The small circle of our friendships confines us, and the near-sightedness of our planning keeps us small. O Lord, grant us wide horizons; to see beyond the boundaries of earth to the starry heavens; to live in many friends instead of few; to look ahead of the months in which we live and match our actions to thy eternal purpose for our lives.

Our Father, grant us consecration. May we not be content to act *consciously* as thy servants, but may we so live that we shall ever unconsciously carry thy message to our fellow men.

Grant us wisdom. Grant us courage. Grant us cleanness of heart, purity of life, keenness of insight, readiness of sympathy, and willingness to sacrifice for thy sake.

In Christ's name. Amen.

#### LEADER'S TALK:

In one of his letters the Apostle Paul says, "Do not think of yourselves more highly than you ought to think." This is the secret of true humility. It is not talking as if you were a worm, like Uriah Heep in *David Copperfield*. It is not habitually telling others they are better than you are. It is not acting as if everyone else were right and you were wrong. True humility is an attitude of mind and heart which recognizes the Lordship of Christ, which has a right estimate of self, and which leads to friendly, cooperative, and constructive Christian service.

Jesus once gave us a perfect picture of what this means in life. He rose from the table at the Last Supper, laid aside his cloak, took a towel and basin, knelted down, and washed the feet of his disciples. Ordinarily this was the work of a slave. Not one of the disciples appears to have been willing to wash the dirt of the road from the sandaled feet of fellow disciples. The Master himself gladly did what they had neglected to do.

The story in John's gospel tells us that Jesus' action was prompted by true humility. Jesus knew that he was come from God, that God had given all power into his hands, and that he was going to the Father. Knowing that his *ancestry* was the highest and holiest possible, knowing that his *present power* was the most stupendous on earth, knowing that his *future* was secure and glorious, Jesus knelt down and did the work of a slave. If your ancestors came over in the *Mayflower*, if your social, political, or economic standing in the community gives you power, if your future as a doctor, teacher, or business man looks bright—how do you treat other young people? Is your fine ancestry, your high standing, or your bright future a cause for snobbery or a source of service? Jesus *knew* he had much in which to glory—more than any other person—yet it was he who knelted down and washed the disciples' feet.

To be humble as he was humble, we need to trust God, to estimate ourselves honestly, and then to serve unselfishly. Every day at school we show whether or not we have this spirit within us.

CLOSING HYMN: "Dear Lord and Father of Mankind"

BENEDICTION: Psalm 19:14

POSTLUDE: "Now in the Days of Youth" (played with zest)

### September 21

THEME: *Study—to Show Truth*

PRELUDE: "Largo." Handel

CALL TO WORSHIP:

Know ye not that ye are the temple of God  
And that the spirit of God dwelleth in you?  
For as many as are led by the spirit of God,  
They are the children of God.

INVOCATION: (The young people may be called to prayer by motion of hands and bowing of head, without any formal announcement in words.)

Father in heaven, grant us thy blessing

Be thou among us this day.

Fill us with truth and guide us in serving.

Grant us thy blessing, we pray. Amen.

HYMN OF PRAISE: "For the Beauty of the Earth" or "How Firm a Foundation"

SCRIPTURE: I John 1:5-9

PRAYER:

Eternal God, abide with us through sunshine and shadow. Guide us through the busy week in all our work, our study, or our play. Lead us in the quiet still hours of night and fill our minds with thoughts of thee. Stab us awake when we are dull of conscience. Stir us to repent of the sins that make life dreary, dull, or depressing. Turn us from sloth, from littleness of heart, from thoughtlessness, from selfishness, and from greed. Awake us to the nobler, richer life wherein we are set free from our lesser selves.

God of victorious souls in every age, help us to live victoriously. God of compassion, teach us thy loving-kindness, that we may show forth thy love in our lives.

Breathe thy peace upon our troubled world. Still the tumult and the shouting of nations by the leadership of Christlike men and women. Quiet the discord and disharmony in our community by the influence of kind, eager, zealous Christian personalities. Renew a right spirit within us all. In Christ's name. Amen.

#### LEADER'S TALK:

About 2500 years ago Confucius was the head of a great high school in China. No teacher in that ancient land was more skilled than he, more able to develop the best in his students. A lad in one of his classes failed to fulfil parental expectations and the father complained to Confucius. The wise teacher replied in words which, literally translated, read, "No can carve rotten wood." No school or college can make a man out of a fellow who is not eager to be a man, or make a woman out of a girl who is not eager to be a woman.

Integrity is the first requirement of Christian character. Study gives opportunity to seek truth. So do sports. Frequently the inner dishonesty or truthfulness of a fellow shows up more clearly on a football field than it does in a classroom. One of America's greatest sports writers said:

"If all the codes of all the sports had to be boiled to one line, that one line couldn't be anything but the Golden Rule—'Do unto others as you would have others do unto you.' . . . That's all that even the most complicated set of rules endeavors to insure. And the Golden Rule had a certain significant origin.

(Continued on page 39)

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# Current Feature Films ★★★★★

**Abbott and Costello in the Navy** (Univ.) Abbott and Costello, Dick Powell. *Farce*. A continuation of the antics begun in "Buck Privates," with comedians, the Andrews Sisters with their "boogie woogie" songs and slapstick aboard a U. S. battleship. . . . Continual wisecracking, mostly by the two comedians. Hence, *only if you care for them.* **M, Y**

**The Black Cat** (Univ.) B. Crawford, Hugh Herbert, B. Rathbone, Gale Sondergaard. *Mystery*. Secret passages, intrigue, murder, as heirs wait to share fortune of eccentric old lady whose eerie house is haven for cats. . . . Suspense is effectively maintained, but atmosphere of horror so continuous as to be revolting to most audiences. *Sinister.*

**Blood and Sand** (Fox) John Carradine, Linda Darnell, Rita Hayworth, Nazimova, Tyrone Power. *Drama*, based on Ibáñez novel about the rise, decline and fall of a Spanish bull fighter. . . . Story uses many romantic clichés, but it has feeling and a sense of cause and effect. Technicolor effective, sets elaborate and beautiful. *Tense, spectacular.* **M**

**Double Date** (Univ.) Una Merkel, Peggy Moran, Edmond Lowe. *Comedy*. High school boy and girl join forces to circumvent approaching marriage of his father to her aunt. . . . A trivial story, amateurishly done but *pleasant enough in its way.* **Y**

**The Flame of New Orleans** (Univ.) Bruce Cabot, Marlene Dietrich, Theresa Harris, Roland Young. *Comedy*. Exploits of a heartless adventuress who poses as a "countess" just in from Europe to fleece wealthy susceptibles of old New Orleans. . . . Some excellent satire in characterization and event—but it is made unpleasant by unethical and risqué implications. For those adults who can take it in their stride, it may be discerning fun. *Sophisticated.* **M**

**The Great American Broadcast** (Fox) Alice Faye, Jack Oakie, John Payne, Cesar Romero. *Musical*. A movie version of how meagre radio interest grew into an industry, with the Dempsey-Willard bout, numerous early "acts," and a romantic quadrangle as background. . . . Story is trite, and there are incongruities, but the tale manages to be *lively, entertaining.* **M, Y**

**\*The Great Commandment** (Fox) John Beal, Albert Dekker, Maurice Moscovitch. *Drama*. This is the first full-length feature of "Cathedral Films" to be distributed by a major film company. Its story: a young Zealot seeks out Jesus, hoping to find him a military leader. Instead, is moved by message of love and forgiveness to return home and practise it, despite protest by family and comrades. . . . While somewhat stiffly directed and acted, film is remarkably simple and convincing. And the theme is decidedly worth while. Would be effective for use by churches. *Deserving of support.* **M, Y, C**

**The Great Swindle** (Col.) Jack Holt. *Melodrama*. Insurance adjuster stumbles into myriad pitfalls before he solves arson case. . . . *Talkative and tedious.*

**I Wanted Wings** (Par.) Wm. Holden, Veronica Lake, Ray Milland, Constance Moore, Wayne Morris. *Melodrama*. Three young air corps recruits go through all manner of complications as they seek to earn their "wings." A rather sordid love story takes up considerable footage. . . . Follows an oft-used pattern in these films: the lad who makes a mistake, the comrade previous-

ly shunned who sacrifices himself to save the other's reputation, etc., etc. It is more tedious than usual in this film, whose chief excellence is its photography. *Not enough flying shots to make up for the sordid spots.*

**In Old Cheyenne** (Rep.) "Gabby" Hayes, Roy Rogers. *Western*. Banker and gang frame homesteaders as outlaws until curious reporter arrives, learns the truth, wins the girl. . . . *More stodgy than the average western.*

**One Night in Lisbon** (Par.) M. Carroll, John Loder, Fred MacMurray. *Comedy*. High-born English maiden is pursued, at varying paces, by American aviator and British officer. Plane jaunt with former is complicated by spies, war, rivals, etc. . . . Generous and obvious doses of "why we must want to help Britain." Over-emphasis on risqué lines and situations plus tedious repetition makes it a film to be regretted.

**Reaching for the Sun** (Par.) Eddie Bracken, Ellen Drew, Joel McCrea. *Drama*. Domesticity overtakes young woodsman down to Detroit to earn just enough to buy an outboard motor; he wades through dull routine, layoffs, family cares before escaping to woods. . . . Disappointing in view of what it might have been as commentary on life around the assembly line. And what should have been honest sentiment descends somehow to silliness. *A good intention wasted.* **M**

**Red Head** (Mono.) Eric Blore, Johnny Downs, June Lang. *Comedy*. Spoiled young millionaire is reformed by marriage he had arranged to wheedle money from his family. . . . *Artificial and amateurish.*

**The Roar of the Press** (Mono.) Wallace Ford, Jean Parker. *Melodrama*. On honeymoon, reporter stumbles into nest of foreign agents using pacifist group as front. . . . So amateurishly handled it probably will not discredit peace groups, as might have been the case in a better film. This one simply inherits clichés from all newspaper films of the past.

**Saddlemates** (Rep.) The Three Mesquites. *Western*. Army pride and discipline make a poor showing when pitted against these scouts who keep silent but save the day. . . . *A western to please all true western fans.* **M, Y**

**Scattergood Pulls the Strings** (RKO) Guy Kibbee, Bobs Watson. *Drama*. Kindly philosopher of "American Magazine" fame helps small wanderer find his father; rights things for young couple. . . . Decided im-

provement on first in this series. Rather impossible ease with which problems are solved is more than compensated for by *pleasant, homey atmosphere.* **M, Y, C**

**Scotland Yard** (Fox) Edmund Gwenn, Nancy Kelly, John Loder, Henry Wilcoxon. *Melodrama*. Face of notorious bank robber, mutilated at Dunkirk, is remade to resemble that of bank director for whom he is mistaken. But German agents learn the deception, involve him in plot. . . . Promise of first few scenes is unrealized through poor handling. *Fair.* **M**

**Shadows on the Stairs** (War.) Heather Angel, Paul Cavanagh, Frieda Inescourt. *Mystery*. Weird goings-on in a London boarding house, with three murders, a solution—and an anti-climax. . . . *Unimportant, but better than average of its kind.* **M, Y**

**She Knew All the Answers** (Col.) Joan Bennett, John Hubbard, Franchot Tone. *Comedy*. Incognito, she goes to work to prove she won't be so bad as the wife of the boss's loafing partner—and she proves her point with a vengeance. . . . Manages to be utterly frivolous without stooping to the risqué. Although humor drains in certain scenes, film as a whole is *good fun.* **M, Y**

**Sieg im Westen** (Official German film) *Documentary* of German push through Low Countries and Belgium, with portions declaring the move a "defense measure," with little opposition shown, and with "horror" carefully omitted. . . . Obviously designed to frighten potential enemies, will probably serve here only to arouse opposition to nazi program. *An opportunity to study nazi propaganda technique.* **M**

**Sunny** (RKO) Ray Bolger, John Carroll, E. E. Horton, Anna Neagle, Helen Westley. *Comedy*, with music and dancing (tunes from the Jerome Kern musical). Romance of circus performer and wealthy young manufacturer, with Mardi Gras setting. . . . Delightfully spontaneous, particularly the dancing numbers and vaudeville sequences. *Tuneful, light, gay.* **M, Y**

**Under Age** (Col.) Alan Baxter, Nan Grey. *Melodrama*. Supposed "revelations" about racket using young girls as hostesses for gangster-controlled roadside tourist courts. . . . "Revelations" chiefly excuse for a sordid, overdone tale making the most of the "glamor" of the hostesses and the skirting of the risqué in situation and speech. *Unpalatable.*

**The Voice in the Night** (British film, distributed by Col.) Clive Brook, Derek Farr, Diana Wynyard. *Melodrama*, built around activities of a group of consecrated men and women in Germany who risk death or persecution by operating a hidden radio station which "tells the truth." . . . Your interest will be held throughout, and there are admirable traits shown in those who dare all for their convictions. But the anti-nazi propaganda is weakened because the opposition is shown in so extreme, so hate-inspiring manner. *Thrilling as melodrama, but, in the end, unconvincing as propaganda.* **M**

**A Woman's Face** (MGM) Joan Crawford, M. Douglas, Osa Massen, Conrad Veidt. *Melodrama*. Flashbacks at trial of woman for murder reveal bitter warping of her nature by horrible facial scar, and her regeneration—with tragic aftermath—when operation has removed it. . . . Some parts rather unbelievable, but for the most part *absorbing, suspense-filled.* **M**

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

**The Child of Bethlehem**—2 reels (22 min.) 16 mm. Sound, Rental \$6.00 (\$12.00 during Christmas season). Available from Master Films, 6260 Romaine St., Hollywood, California, and Bell and Howell, 1801 Larchmont Ave., Chicago, Illinois.

This is an interesting treatment of the life of Jesus from his birth through his twelfth year. It will no doubt be of interest to young and old in most church groups. It is well acted and the quality of sound is quite satisfactory. The settings and costumes are well chosen. The handling of the story is traditional but does not emphasize the Messianic hope of the Jews as much as might be desired.

In connection with the use of the picture it would be well to tell something of the background of life in Palestine, the problems of the people and their need for a Messiah. A study guide for use with the film is available for 25c.

Story treatment: *Good*

Technical quality: *Excellent*

**Introducing Mexico.** 1 reel (14 min.) 16 mm. Silent. Rental \$2.00.

The film begins with a short historical background of Mexico and then passes to shots which suggest the exports of the country today by picturing the unloading of ships. The film then turns to the people of the country and shows children playing and at school, the place of the Catholic church in village life and a festival. Most of the festival pictures are in color and these are the best part of the film, though they would be better for more close-ups.

For use with juniors and up as background material on Mexico.

RATING: Content, *Fair*

Technical Quality, *Fair*

Available from Harmon Foundation Inc., 140 Nassau Street, New York City.

**The Tie That Binds.** 1 reel (15 min.) 16 mm. Silent. Kodachrome. Rental \$1.00.

Photographed in natural color, this film portrays the activities and philosophy of the Lisle Fellowship in the Happy Valley region of upper New York state. In the camp fifty young people of various races and nationalities and of varying religious and political points of view, live and work together during the summer months. The work includes not only taking care of the camp but also assisting in the projects of churches in the surrounding communities. The basic aims are to develop Christian leadership and a concept of a Christian world order. The film should be of particular interest to those of high school and college age. It is also available for adults. Useful in mission study groups, for leadership training, and young people's groups.

RATING: Content, *Good*

Technical Quality, *Good*

Available from Methodist Board of Missions, 150 Fifth Avenue, New York, N.Y.

**Beginnings of an African Mission.** 2 reels (30 min.) 16 mm. Silent. Rental \$2.50.



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The scenes are laid in a Baptist mission station but except for one title at the end, the film may be used interdenominationally. The first reel pictures the trip up the river of the incoming missionaries, while they watch from the deck and see within a village they visit. Native houses, the washing of babies, the making of bread, the play of children are shown. The second reel shows the setting up of a new mission station in a primitive village, the making of brick, the building of the house, and other labor that goes into such construction. There are some scenes showing work being carried on in the finished station.

For informational and discussion use with groups of high school age and up, in mission study and leadership training classes and in young people's meetings.

RATING: Content, *Good*

Technical Quality, *Good*

Available from Northern Baptist Convention, 152 Madison Avenue, New York, N.Y.

**Congo Seminary.** 1 reel (15 min.) 16 mm. Silent. Rental \$1.25.

The picture shows how native pastors and their wives receive training that will help them to be better Christian leaders when they go back to their home villages. During their stay at the seminary, the pastor and his family live in small, well-built houses, which they themselves learn to build. They clear new land and make gardens, under careful supervision. All this is in addition to their school work and training in teaching. The wives also receive training.

The scene pictured is located in a Baptist mission, but the work is typical. For use with groups of high school age and up, in mission study and leadership training classes and in young people's meetings.

RATING: Content, *Good*

Technical Quality, *Good*

Available from Northern Baptist Convention, 152 Madison Avenue, New York, N.Y.



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# What's Happening

❖ DR. EMORY ROSS, general secretary of the Foreign Missions Conference of North America, has been appointed a member of the Advisory Board of Columbia's "Church of the Air," replacing the late Dr. Finis S. Idleman.

❖ THE National Woman's Christian Temperance Union announces the rules for the 1942 Mohn-Landis Contest for original manuscripts suitable for use in "speech contests." The theme is: "The Value of Total Abstinence to a Life." For complete rules, send postage to Landis Contest, National W.C.T.U., Evanston, Illinois.

❖ THE AMERICAN BIBLE SOCIETY is offering, without charge, to churches throughout the country, electros for reproducing on church calendars the illustration "There Must Be No Blackout of the Bible." The Society is engaged in raising an emergency fund with which to provide Scriptures to those countries usually supplied by foreign Bible Societies now encumbered by the war. About 100,000 complete or partial Bibles have been shipped to war prisoners in German camps and other places in Europe. Requests for the electros may be sent to the American Bible Society, Bible House, Park Avenue and 57th Street, New York City.

❖ UNITED CHINA RELIEF, which coordinates the appeal of seven relief agencies in the China field, including the Church Committee for China Relief, is undertaking a campaign for \$5,000,000. Funds received are administered through the established agencies, including the denominational agencies interested in foreign relief.

## Personal Notes

❖ DR. J. W. OWEN will retire on June 30 as Editor of Sunday School Publications, Church of the United Brethren in Christ, with the title of Editor Emeritus. Dr. Owen has given twenty-eight years of distinguished service to the editorial office, a longer period than that held by anybody else in the department. He succeeded Bishop H. H. Fout, who was editor for twelve years before being elected Bishop, and who also is retiring at this time.

Dr. J. Gordon Howard, Associate Editor, will succeed Dr. Owen as Editor-in-Chief, and Rev. O. O. Arnold will become Associate Editor. Dr. Arnold has served in the pastorate and has given special attention to rural and to adult work.

❖ MISS IRENE SMITH will begin service on July 1 as executive secretary of the Board of Christian Education of the Church of God. Miss Smith is a former public school teacher who has recently graduated in religious education from Oberlin College. She will give most of her time to field work. She succeeds Miss Anna E. Koglin who will continue as a member of the faculty of Anderson College and as writer of curriculum materials.

## International Council Staff Happenings

❖ DR. ROY G. ROSS is planning to leave for Mexico on July 9 and spend the rest of the month in that country. He will attend the International Congress on Christian Education of which he will be one of the presiding officers. He will be accompanied by Mrs. Ross. Besides other engagements for the summer he will attend the meetings of the Committee on Winnepesaukee Property, the Board of Trustees of the International Training School for Sunday School Leaders, and the Association of Council Executives. He will also serve as chairman of the Inter-Council Staff Conference at Lake Geneva, Wisconsin, June 29-30.

❖ DR. MARY ALICE JONES is to be in the Indiana State Convention, June 11-13. After attending the meeting of the Association of Council Executives at Lake Geneva June 29-30, she will go to Oakland, California, where she will participate in the program of the Association of Childhood Education. Following that she will have conferences with children's workers in San Francisco, California, and Portland, Oregon, and will teach in a laboratory school at Seattle, Washington, July 19-29. She will attend the Family Camp at Lake Geneva, August 11-18. She will also attend the meeting of the Committee on Religious Education of Children at Montreat, North Carolina, September 17-23.

❖ MR. OTTO MAYER completed in June a year's part time service of teaching at the Presbyterian College of Christian Education in Chicago. He recently attended the meeting of the American Council on Education at Washington, as a representative of the International Council. He also attended the annual meeting of the Religious Education Association, held at Oberlin, Ohio, as a member of the Board of Trustees of that Association.

❖ MR. HARRY C. MUNRO attended the Pacific Southwest United Christian Adult Conference, May 26-June 1. This was the first of a series of nine regional conferences in different sections of the country which last until the end of August. Most of these he will attend. He will also direct the Family Camp at Lake Geneva, August 11-18.

❖ MR. IVAN GOULD was out of the office for nearly a month in April and May, because of illness. He plans to attend the Christian Youth Council of North America at Estes Park, Colorado, June 23-28, and later a series of United Christian Youth Regional Conferences which will take him to all parts of the country throughout July and August.

❖ MR. JOHN BURNS KETCHAM is counseling with the various state council executive committees, planning for the one-day conventions of the United Christian Education Advance to be held next April.

❖ IN MAY Mr. Herman J. Sweet participated in a series of leadership conferences in Ohio. During the summer he will take part in leadership schools in South Dakota, St. Louis, Missouri, Wooster, Ohio, and Spruce Creek, Pennsylvania.

## Coming Events

Meetings of Interest to Leaders in Christian Education

### JULY

- 5-12 Pacific Southwest United Youth Regional Conference, Camp Sierra, California
- 6-12 Western Great Lakes United Adult Regional Conference, Lake Wawasee, Indiana
- 7-18 Morris Summer Laboratory School, Morris, Minnesota
- 9-13 Southern United Youth Regional Conference, Blue Ridge, North Carolina
- 10-11 United Christian Rural Advance—Town and Country Pastors' Conferences, Madison, Wisconsin
- 16-20 International Congress on Christian Education, Mexico City, Mexico
- 19-26 Northeastern United Adult Regional Conference, Northfield, Massachusetts
- 20-27 Rocky Mountain United Youth Conference, Geneva Glen, Colorado
- 21-Aug. 1 Faribault Summer Laboratory School, Faribault, Minnesota
- 28-Aug. 1 Missouri Council Officers' Training Camp, Lake of Ozarks
- 28-Aug. 3 Rocky Mountain United Adult Conference, Geneva Glen, Colorado
- 28-Aug. 8 Cornell Summer School for Town and Country Ministers, Ithaca, New York
- 28-Aug. 9 Western New York Summer School of Christian Education, Silver Lake

### AUGUST

- 3-9 Upper Mississippi Valley United Adult Conference, Frontenac, Minnesota
- 3-10 Ozarks United Adult Conference, Hollister, Missouri
- 10-17 Northwest United Youth Conference, Silver Creek, Oregon
- 11-18 Family Camp, Lake Geneva, Wisconsin
- 18-30 Central United Youth Conference, Lake Geneva, Wisconsin
- 19-20 National Disciples Negro Convention, Nashville, Tennessee
- 19-24 Seventh Day Baptist General Conference, Denver, Colorado
- 20-24 Biennial Session, Woman's Missionary Council, Colored Methodist Episcopal Church, Birmingham, Alabama
- 21-29 Bonclarken Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, North Carolina

### SEPTEMBER

- 10-14 National Baptist Convention, U.S.A., Inc., Cleveland, Ohio
- 10-14 National Baptist Convention of America, Shreveport, Louisiana
- 13-14 State Laymen's Convention, Newark, Ohio
- 16 Vermont State Council Meeting
- 16 Annual Meeting, North Carolina Council of Churches

(Continued on page 34)

## Religious Education Week

(Continued from page 8)

1. Conference for Weekday Church School Leaders. Theme: "Weekday church schools for times like these," "The home and weekday church school working together." Address: "Religion in the Everyday Life of the Child."

2. Conference Concerning Parent Education. Theme: "Why parent education?" "How shall we begin?" or "How can parents' groups be more effective?" Address: "How can We Achieve Christian Homes Today?"

*Fellowship Dinner:* "The United Christian Education Advance in our community," an address by an outstanding Christian education leader.

*Evening:* An evening program may be developed according to needs and available leadership along one of the following lines:

1. Age group conferences and exhibits. Committee assembles material and resources suitable to different age groups. Experts discuss problems of these groups.

2. Mass meeting of the community to face common tasks of Christian education. Theme: "The meaning of religion and religious education for today," or "Growing Americans for Tomorrow's World."

3. Recognition service for all Protestant teachers and officers.

4. City-wide communion and consecration service for all church school teachers and weekday teachers, as held in New York City.

### *Friday, October 3. Local Church and Community—Denominational Night*

An excellent opportunity for denominational leaders to help their churches plan for the coming year, particularly to help churches know about and begin preparation for participation in their own denominational Advance programs.

### *Saturday, October 4. Community—Youth Night*

Fellowship supper for officers of all youth groups; city- or county-wide interdenominational youth council.

Youth Mass Meeting.

Special recreational evening—folk songs, folk games, etc., or drama presented by youth followed by the above.

### *Sunday, October 5. Community—Culmination of the Week with appropriate consecration services and observance of World-wide Communion Sunday.*

## Radio Suggestions:

In order to make the community conscious of the influence of religious education, arrange for a series of radio broadcasts. Secure the manual of suggestions from the International Council which suggests how spot announcements for the Week may be used and gives resource materials for daily broadcasts.<sup>8</sup> If your community has regular programs, ask the speakers to follow the themes suggested for Religious Education Week; if not, try to secure time and able speakers for such broadcasts. The theme is "Spiritual Foundations for Democracy: Growing Americans for Tomorrow's World," and includes material for each day on Religion and Our Philosophy of Life, Religion in the Home, The Church as a Supporting Fellowship, Religion's Responsibility to the Community, Religion's Responsibility to the Nation, Religion's Responsibility to the World, Growing Americans for Tomorrow's World, and Spiritual Foundations for Democracy.

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urging participation in the church school program—may be planned. Free time will usually be contributed if interdenominational programs meet the standards of radio broadcasts.

## What Some Communities Did Last Year

Rochester, New York, planned an "Open Bible Institute," featuring a fine exhibit. It included a Bible Assembly for three days during Religious Education Week, and a School of Christian Service and Enrichment which continued through the fall. The program of the Bible Assembly was:

*Tuesday Morning:* Ministers' meeting and tour of exhibits.

*Afternoon:* Bible lecture series, sponsored by the Council of Church Women, followed by an informal tea.

*Evening:* Dramatization.

*Wednesday Afternoon:* Bible lecture series; Workshop, "Use of Plastic Arts in Bible Instruction."

*Evening:* Mass Meeting, "The Relevance of the Bible for Our Day."

*Thursday Afternoon:* Bible lecture series; Workshop.

*Evening:* Youth supper, planned by Youth Council.

Town and country supper: "How to Use the Bible in Town and Country Churches."

Oratorio and pageant: presented by combined choirs and groups of twelve churches.

New York City planned a one-day conference for church workers and parents, with the following program:

*Morning:* Weekday church school conference.

*Afternoon:* 1:00-4:00. Family and parent education conference on cooperation between the pastor, the home, and the weekday school.  
4:00-6:00. Religious Drama Forums.

*Evening:* 7:20-9:00. Church school departmental conferences, followed by Address, "The Task of the Christian Community in the Modern World."

# Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

## A. Civil Liberties, Religious and Educational Freedom

*Civil Liberties and National Defense.* New York, American Liberties Union, 170 Fifth Avenue, 1941. 16 p. Single copy free.

HICKS, HAMILTON et al. "Are Our School-books Dangerous?" *Town Meeting*, Bulletin of America's Town Meeting of the Air, 6:3-33, May 5, 1941. New York, Columbia University Press, Morningside Heights. \$10.

*Labor's Civil Rights.* New York, American Civil Liberties Union, 170 Fifth Avenue, April 1941. 12 p. Single copy free.

*A Statement of Principles on the Rights of Teachers.* New York, American Committee for Democracy and Intellectual Freedom, 519 West 121 Street, March 22, 1941. 3 p. Single copy free.

## B. Economic and Industrial Issues

BROOKS, ROBERT R. R. *National Labor Policy and Total Defense.* Washington, D.C., American Council on Public Affairs, 2153 Florida Avenue, 1941. 15 p. \$25.

FRANKLIN, ESTHER COLE. "Labor and Defense." *Contemporary America*, Vol. II. Washington, D.C., American Association of University Women, 1634 I Street N.W., March 1941. 24 p. \$15. Mimeographed.

INSTITUTE FOR CONSUMER EDUCATION. *Defense and the Consumer.* Public Affairs Pamphlets, No. 54. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 32 p. \$10.

MYERS, JAMES. *Organized Labor and Consumer Co-operation.* New York, Cooperative League, 167 West 12th Street, 1940. 40 p. \$15.

PENROSE E. F. et al. *Studies in War Economics.* Published in the United Kingdom, for International Labour Office, 1941. Distributed by International Labour Office, 734 Jackson Place, Washington, D.C., 199 p. \$1.00.

STARR, MARK. *Workers' Education Today.* L.I.D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1941. 48 p. \$15.

STASSEN, HAROLD E., et al. "What Should Labor and Industry Contribute to National Defense?" *Town Meeting*, Bulletin of America's Town Meeting of the Air, 6:3-30, March 24, 1941. New York, Columbia University, Morningside Heights. \$10.

STEWART, MAXWELL S. *America's Factories.* Public Affairs Pamphlets, No. 55. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 32 p. \$10.

## C. International Relations, Defense, War and Peace, Democracy

BISSON, T. A. *Shadow Over Asia.* The Rise of Militant Japan. Headline Books, No. 29. New York, Foreign Policy Association, 22 East 38th Street, 1941. 96 p. \$25.

BRINTON, HOWARD H. "Why Are Quakers Pacifists?" *Pendle Hill Bulletin*, No. 32. Wallingford, Pennsylvania, Pendle Hill, February 1941. 4 p. Single copy free.

*China's War and the U.S.A.* A Movie Discussion Guide. A Defense Digest. New York, American Association for Adult Education, 60 East 42nd Street, 1941. 16 p. \$10.

"Christian Citizenship and a New World Order." *Citizenship and Public Affairs*, No. 7, April 1941. New York, Public Affairs Committee, National Board of the Young Men's Christian Association, 347 Madison Avenue. 8 p. \$10.

"Conclusions and Recommendations of the Housing Committee of the Twentieth Century Fund." Reprinted from *Housing for Defense*. New York, Twentieth Century Fund, 330 West 42nd Street, 1940. 146 p. Single copy free.

"The Conscientious Objector Under the Selective Training and Service Act of 1940." *Civilian Public Service*. Washington, D.C., National Service Board for Religious Objectors, National Press Building, 1941. 14 p. \$05.

"The Dangers to Democracy." *The Booklist*, Vol. 37, Part Two. Chicago, American Library Association, 520 North Michigan Avenue, January 1, 1941. Single copy \$25.

*Discussing Your Defense.* A Defense Digest. New York, American Association for Adult Education, 60 East 42nd Street, 1940. 19 p. \$10.

*Functions and Activities.* Washington, D.C., National Defense Advisory Commission, 1940. 16 p. Single copy free.

GRAVES, HAROLD N., JR. *War on the Short Wave.* Headline Books No. 30. New York, Foreign Policy Association, 22 East 38th Street, 1941. 64 p. \$25.

*A Just and Durable Peace.* Data Material and Discussion Questions. New York, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, 1941. 64 p. \$10.

LINDEMAN, EDUARD C. *Upon What Does Peace Depend?* New York, Carnegie Endowment for International Peace, 405 West 117th Street, 1941. 19 p. Single copy free.

"A Report on the State of Your Nation." Reprint from February and March 1941 issues of *McCall's Magazine*. Single copy free.

## D. Negro Welfare

"The National Urban League's Work in 1940." Extracts from the *Thirtieth Annual Report of the National Urban League*. New York, National Urban League, 1133 Broadway, 1941. 14 p. Single copy free.

*The Negro and National Defense.* New York, National Urban League, 1133 Broadway, 1941. 16 p. Single copy free.

## E. The Liquor Problem; Health

BREG, W. ROY. "Fifteen Thousand Young People." *Social Progress*, 31:3-5, March 1941. Condensed from 1940 *Allied Youth*, Washington, D.C. Philadelphia, Board of Christian Education, Presbyterian Church in the United States of America, 917 Witherspoon Building. \$10.

LAUER, A. R. "The Effects of Alcohol on Automobile Driving." *The International Student of Liquor in Life Today*, 38:139-43, 146, March 1941. Washington, D.C., 100 Maryland Avenue N.E. \$15.

*New Plans of Medical Service.* Examples

of Organized Local Plans of Providing or Paying for Medical Service in the United States. New York, Bureau of Cooperative Medicine, 5 East 57th Street, 1940. 72 p. \$15.

ROREM, C. RUFUS. *Non-Profit Hospital Service Plans.* Chicago, American Hospital Association, 18 East Division Street, 1940. \$50.

## F. Home, Church, Community

Articles on the Family. *Social Action*, March 15, 1941. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. \$15.

Articles on the Rural Church. *Social Progress*, 31, April 1941. Philadelphia Board of Christian Education, Presbyterian Church in the United States of America, 917 Witherspoon Building. \$10.

CHASE, STUART. *What the New Census Means.* Public Affairs Pamphlet No. 56. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 31 p. \$10.

MCCCLUSKY, HOWARD Y. "National Encouragement." *Community Councils in Action*, 1:17-18, May 1941. New York, American Association for Adult Education, 60 East 42nd Street. \$15 per copy.

## What's Happening

(Continued from page 32)

- 17-23 Committee on Religious Education of Children, Montreat, North Carolina
- 24-25 New York State Area Convention, Canandaigua
- 25-26 New York State Area Convention, Wellsville
- 29 Annual Ministers' Retreat on Evangelism, Maryland-Delaware Council of Churches
- 29-30 New York State Area Convention, Malone

## State and County Council Happenings

❖ PLANS are now under way for a joint executive committee of the Kansas Council of Religious Education and the Kansas Council of Churches, with the purpose of bringing about closer cooperation of the work in Kansas. Early in the year Rev. Myron T. Settle, since 1931 General Secretary of the Council of Christian Education, resigned his position. He is now acting pastor of the Community Church at Whitewater, Kansas. Rev. Max Wilcoxon, pastor of the Central Park Christian Church in Topeka, is giving part-time as acting executive of the Council.

❖ A MOST SIGNIFICANT conference on "The Cooperative Work of the Church" was held in Kansas City, Missouri, May 9, 10. This conference, which was held for the officers and staffs of all interdenominational state and city councils in the "Corn Belt Area," was initiated by the Inter-Council Field Department. It was attended by 75 persons from seven states.

❖ EARLY IN JUNE the Franklin County, Pennsylvania Sunday School Association honored Professor Raymond G. Mowrey upon his completion of twenty years as president of the County Council. Professor Mowrey is also county superintendent of schools.

# New Books

**The Origins of the Bible.** By Theodore Gerald Soares. New York, Harper and Brothers, 1941. 277 p. \$2.50.

Dr. Soares has performed an invaluable service in putting into clear and readable form the "gist" of modern Biblical scholarship on the historic processes out of which the Bible grew. From conflicting theories he has chosen those which seem to him most likely to be true. The imaginary dialogues with which he binds together his material make for vivid presentation. However, since the book lacks a bibliography or reading list of any kind containing further sources to which the reader may go, these interpolations are likely to be a source of difficulty to the uninitiate. On the whole the author has charted an agile and logical course through the welter of scholarly differences with which "Introductions" abound and has produced a delightful book which fills in timely fashion a very present need.

L. H.

**The Prophets and Their Times.** By J. M. P. Smith. Revised Edition by William A. Irwin. Chicago, University of Chicago Press, 1941. 342 p. \$2.50.

This is a careful revision of a scholarly volume, made desirable by developments in archeological, historical, and religious fields during the last sixteen years, which have contributed considerably to the advance of Old Testament study. It seeks to show the place of the prophets, as spokesmen in their day, as they sought to deal with political and social problems of the established order of their times. For this reason, it provides a background of what was going on in the world about them in order to give deeper meaning to their messages. The revision has been most extensive in the presentations concerning Hosea and Ezekiel. Professor Irwin disagrees with the view which contends that the prophets were ecstasies. The book is particularly significant at this time when again authoritarianism threatens religious progress and one meets problems similar to those encountered by the prophets.

V. E. D.

**What Is Christianity?** By Charles Clayton Morrison. Chicago, Willett, Clark and Company. 324 p. \$3.00.

The lively debates set going in the halls and classrooms of Yale Divinity School by the Lyman Beecher Lectures of 1939 have spread far and wide as the published lectures have gained an ever-widening audience. Here is a book to challenge all types of Christian interpretation. It calls for a reorientation and reconstruction in Christian thought and action. The familiar definitions of Christianity are weighed and rejected for the thesis that Christianity is a movement within history the locus of which is the Christian community. No religious book in recent years has elicited more thoughtful discussion and its effects are likely to be far reaching.

H. J. S.

**The Altar Hour.** By Philip Henry Lotz. Ph.D. St. Louis, Missouri, Christian Board of Publication, 1941. 287 p. \$2.00.

Believing that to engage young people in vital and creative experiences of worship is an opportunity and responsibility of the church, the editor, with the assistance of other recognized leaders in religious education, presents in this volume fifty-two services of worship and interpretive meditations. He has organized splendidly the materials under four headings: modern paintings, immortal Scriptures, great hymns, and noble literature. The volume will prove a valuable resource book to those who are increasingly giving more thought to the preparation of services of worship for young people. It would be a significant addition to any church library.

V. E. D.

**Women of the Bible.** By H. V. Morton. New York, Dodd, Mead and Company, 1941. 204 p. \$2.00.

In this volume, the author presents portrait studies of twenty-three women of the Bible. His years of travel in the Holy Land serve him in good stead, as he sketches rapidly his characterizations against backgrounds of the customs and habits of people at the time in the various countries. He gives new life and oftentimes different interpretations to these old stories. Suitable for study by young women's classes or for individual reading.

V. E. D.

**Remember April.** Compiled by Margaret E. Burton. New York, Womans Press, 1941. 56 p. \$75.

What of immortality? Do those we no longer see still live? Brought together in this small volume are the answers to such queries by religious leaders, poets, and scientists—answers which have grown out of poignant experiences—answers which have given them courage. The book is beautifully prepared and carries through on a high note the assurance that life is eternal. "Remember April . . . earth renews itself . . . all nature teaches that life never dies." It is inexpensive and may appropriately be sent as a gift to one who may be facing such questions.

V. E. D.

**A Grain of Wheat.** A Dramatization of the Novel by Toyohiko Kagawa. By Dorothy Clarke Wilson. Walter H. Baker Company, Boston, 1940. \$5.00. Royalty, \$10.00.

Dr. Kagawa's return to the United States gives new interest to this play based on his novel of the same title. The single setting is that of a poor Japanese home, and the theme concerns the attempt of a young Japanese man to raise the economic level of the people in his community, in spite of opposition. When he is conscripted and goes to war, his fiancée carries on his work and brings success to the project through her sacrificial spirit. As usual with Mrs. Wilson's plays, the dramatization stresses spiritual values. It takes account of the limitations of amateur

groups and should be easily presented. Three acts; six men, four women, one boy.

**How Shall I Say It?** By Ross H. Stover. Philadelphia, Muhlenberg Press, 1941. 176 p. \$1.00.

This is a guide book in cultivating the ability to speak forcefully in public. The author presents his teaching in concise, almost outline form, with margin topics, which makes for rapid progress in study. Exercises and illustrations make this a helpful handbook. It will prove valuable not only to ministers, but to other public speakers and to singers as well.

**Windows of Worship.** Philadelphia, Christian Education Press, 1941. 383 p. \$60.

This book carefully prepared by leaders of young people, is written in youth language and style and carries youth thoughts and ideals. One can start anytime and continue for 364 days. There are section headings such as, "My Bible," "My School," "First Things," "My Church," "God" and "Jesus."

**Our Freedoms Series.** By Chester S. Williams and John W. Studebaker. Fair Trial. 72 p. \$.48. Liberty of the Press. 72 p. \$.48. Religious Liberty. 72 p. \$.48. Right of Free Speech. 84 p. \$.48. The Rights We Defend. 72 p. \$.48. Teaching Democracy. A Teachers' Manual. 29 p. Evanston, Illinois, Row, Peterson and Company, 1940.

A series of school readers on our civil liberties for use in high school or junior high school grades. The first volume, *The Rights We Defend*, is introductory, and the others are and will be on specific subjects, including one on *Religious Liberty*.

**The Rise of the Social Gospel in American Protestantism.** By Charles Howard Hopkins. 1865-1915. New Haven, Yale University Press, 1940. 352 p. \$3.00.

A history of the "social gospel" movement in America going back to its earliest beginnings at the close of the Civil War and carried to the period of World War I. This is a unit in the *Yale Studies of Religious Education*.

**Sermon Trails for Boys and Girls.** By Carl S. Weist. New York, Harper, 1941. 161 p. \$1.50.

Interesting children's sermon talks. But the author insists on moralizing and thus doing much of the learner's thinking for him.

**Leaders in Education.** Edited by J. McKeen Cattell, et al. Second Edition. New York, Science Press, 1941. 1134 p. \$12.00.

A biographical directory (second edition) covering different fields in education. The first edition, published nine years ago, contained 11,000 names; this one contains about 17,500 names.

**The Youth Problem and the Education of the Catholic Girl.** By Sister Aimee  
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## New Books

(Continued from page 35)

Ely. Washington, D.C., The Catholic University of America Press, 1941.

A research study of the social, economic status of Catholic girls graduating from Catholic high schools, but not planning to attend college. On the basis of the findings, the investigator recommends needed changes in curricula for Catholic high school girls for the improvement of the situation.

## Books Received

BACKGAMMON, by Millard Hopper. A. S. Barnes. \$1.00. A comprehensive, yet simplified manual presenting a new approach to backgammon, one of the oldest of games. Good both for the individual interested in this game of strategy, and for the game room of club or association.

\* BRIGHT MIDNIGHT, by Trumbull Reed. Presbyterian Board of Christian Education. \$1.50.

CAMP COUNSELOR'S APPLICATION, by Charles E. Hendry. Single copy \$.10; 12 copies, \$.60; 50 copies \$2.00. A blank form developed for experimental use by the Co-operative Committee for the Study of Camp Counselors. It is a very complete form, intended for use in boys' camps, and asks for information on the prospective counsellor's experience in camp activities, his personality, social and educational outlook and judgments.

CAREER COACH, by Earl Schenck. Westminster. \$1.50.

\* AND GREAT SHALL BE YOUR REWARD: The Origins of Christian Views of Salvation, by Paul S. Minear. Yale University Press. \$1.00.

\* 101 PRAYERS FOR PEACE, by G. A. Cleveland Shrigley. Westminster. \$1.00.

\* PARENTHOOD IN A DEMOCRACY, by Margaret Lighty and Leroy E. Bowman. Parents' Institute.

\* PASTORAL PSYCHOLOGY, Revised Edition, by Karl Ruf Stolz. Abingdon-Cokesbury. \$2.50.

PEDIATRIC BIBLIOGRAPHY, by A. Græme Mitchell. Society for Research in Child Development, National Research Council. \$.75.

PROPHETIC PATRIOTISM, by Carter Helm Jones. Broadman Press. \$1.00.

† THE PROPHETS AND THEIR TIMES, by J. M. P. Smith. University of Chicago Press. \$2.50.

REALITY IN RELIGION, by R. Ames Montgomery. Revell. \$1.50.

† REMEMBER APRIL, by Margaret E. Burton. Womens Press. \$.75.

THIS WAR WE WAGE, by Herbert Morrison et al. Emerson Books. \$1.00.

\* THE TRAIL RANGERS' MANUAL. Religious Education Council of Canada. \$1.25.

† WHAT IS CHRISTIANITY? by Charles Clayton Morrison, Willett, Clark and Company. \$3.00.

† WOMEN OF THE BIBLE, by H. V. Morton. Dodd, Mead and Company. \$2.00.

## Senior and Young People's Departments

(Continued from page 29)

"It was first given the world in the Sermon on the Mount. Thus a sports writer . . . is really one with those who seek to carry the same general message to all. . . .

"Something more than just natural fan-reaction to a great play thrills deep inside him when he sees a thing such as I saw in the Tulane-Louisiana State University football game in New Orleans. . . . Here was an all-important football game, with a Sugar Bowl bid hanging exactly in the balance with not only national fame, but an assured cash prize of \$75,000 waiting for the victor. At this terrific contest's veriest climax, with the score tied, time running desperately shorter, and the home team, which was Tulane, seemingly fading in strength, a big Tulane end made a miraculous catch of at least a 60-yard forward pass right on the goal line in a far corner of the field.

"The pass was so long, and so completely unexpected from the manner in which the play developed that not only the opposing players but even the officials and the great throng of wildly excited spectators were caught flat-footed. . . . But in the midst of the terrific burst of cheering that followed this spectacular climax, this dramatic \$75,000 touchdown, the big Tulane player was seen walking back from the end zone into which his momentum had carried him, and as the officials came running up, he marked a spot on the sideline about two yards from the goal line and said to the referee, 'I think I went out about here, sir.'

"Are you sure? the referee asked. 'The play looked all right to me.'

"How did it look to you? the referee asked the field judge.

"Frankly, I missed it,' the field judge replied, 'I was over on the other side line too far up the field.'

"There was no question at all about my stepping out,' said the player. 'The only question is where. I know my next stride took me over the goal line, so I think it must have been about here.'

"O. K., said the referee, 'if that's the way you want it.'

"That's not the way I want it,' the player quietly replied, 'but that's the way it was.'"

The Tulane end showed that truth was part of his inmost soul. Out of such sturdy oak could be carved the full stature of Christian manhood. He was true.

CLOSING HYMN: "I Would Be True"

BENEDICTION:

Now, unto him who is able to keep you from falling

And to direct you in the paths of truth,  
Be glory, honor, dominion, and power  
World without end. Amen.

POSTLUDE: "I Would Be True"

† Bill Cunningham, reported in *Youth Leaders Digest*, December 1940.

## September 28

THEME: *Study—to Show Stamina*

PRELUDE: "Invocation," Dubois

CALL TO WORSHIP: Psalm 27:1

INVOCATION: O God of clean rain and mighty wind, of glowing sunshine, and of pure white snow, make us clean, make us strong, make us radiant, make us pure. In Christ's name.

THE LORD'S PRAYER (in unison)

HYMN OF PRAISE: "For the Beauty of the Earth" or "Come Thou Almighty King"

SCRIPTURE: Acts 4:13-20

PRAYER:

Eternal God, we meet to worship thee in a needful hour. Conscious of the distress of men and the conflict of interests in many lands, we come to dedicate ourselves to the task of building a more Christian world.

God of all loving-kindness, help us to be kind. Forgive us for the harsh and unkind things we say about others' clothes, others' manners, and others' acts. We forget, Lord, how to understand because we are in a hurry or because we do not put ourselves in others' places. Forgive us, Father of mercies, lead us in the way of kindness.

O Thou, who by thy strength hast sustained men and women through strenuous lives to victorious deaths, help us to be strong. Forgive us when we are so weak as to follow the crowd unthinkingly, so puny of will as to let bad habits imprison our lives, so vacillating as to be undependable, or so mean as to be disloyal to our friends. O God, teach us how to overcome our weaknesses in fellowship with true comrades and with thee.

O Thou, who gave us the great example of service to men, help us to serve our fellows. Forgive every selfish act, every needless waste of time, talent, or money. Consecrate us to the building of a new and better life within our own souls, as we dedicate ourselves to the building of a better world. In Christ's name. Amen.

LEADER'S TALK:

Ireland is famous for linen. Two qualities distinguish fine linen from poor linen; it must be good to look upon and it must wear well. In linen or in life these are two tests of quality.

Linen that is good to look upon is made by skill at the loom. As the shuttle plies back and forth, back and forth across the loom, the pattern is woven. The more skillful our personal relationships, the lovelier the life we weave!

Linen that will wear well is made by using strong, enduring, vertical threads. Across these the shuttle is cast. The shuttle weaves the pattern, but the first vertical threads, called the *stamina*, determine the strength of the cloth.

*Stamina* is the power to endure to the end. It is the quality revealed in Jesus when, on the cross, he refused to accept drugs and kept clear-headed to the last. It is the soul-stuff revealed in him as he hiked the hills of Galilee or walked the streets of Judea, preaching, teaching, and healing. Tiring journeys found him tireless. In him hard tasks met their master. He "had what it takes." He had stamina.

*Stamina is the will to see things through.* A life that is good to look upon needs skill in human relationships. A life that will endure needs *stamina*.

HYMN: "Living for Jesus" or "O Jesus I Have Promised"

BENEDICTION: The Lord of life dwell in our hearts by faith, that we, being upheld by him, may evermore live pure, gracious, and courageous lives. Amen.

\* To be reviewed.

† Reviewed in this issue.

# •... Finally... •

## **The Journal this Month**

MR. KETCHAM has just received a letter from Australia asking for help in observing Religious Education Week. Probably no one knows more than he about various types of observance, and in this issue he has collated a wide range of useful suggestions.

Miss Plummer's description of training leaders for weekday church schools through service on the job relates a highly significant experiment. Perhaps this is the solution to the growing

need for trained teachers due to new demands for weekday church schools.

The May special number on the Christian Family has been enthusiastically received. To show that we do not intend to drop the subject with this splurge, there is a report herein of an interesting experiment in family education carried on by one minister.

The play "No Pleasant Bread" is well worth reading even by those who are not able to produce it. It approaches the problem of race from the "inside."

The August worship programs appeared in the June number; the September programs are included herein. Be sure to save this JOURNAL for such later use. In September there will be new worship program writers for all departments. That number will contain a consecration service for all church workers, an exciting play, and many other interesting features.

## **Brevities**

OF OVER 800 recent cancellations of auto liability policies, more than one-third were cancelled on account of "liquor" and 75 per cent of rejections of applications are for the same cause. . . . A layman interested in studying good Sunday schools made a six hundred mile auto trip just to visit a certain school that had been recommended to him. . . . In Massachusetts in the seventeenth century the Puritans imprisoned 64 Quakers, banished 40, publicly whipped 40, branded one with a hot iron, cut the ears off of three and put four to death.

## **The Cover Picture**

THE STATUE used on the cover of this issue is the work of the eminent Negro sculptress, Augusta Savage. It was for two years on exhibit at the New York World's Fair, as a fulfillment of Miss Savage's commission to do "an heroic group of sculpture, symbolic of the Negro's contribution to American culture in the field of music and song."

The statue represents a singing choir upheld by the hand of God. The figure kneeling symbolizes the race's presenting its contribution to America. The whole statue resembles a harp. The expression on the faces of the singers is that of hope, courage, vision and undaunted spirit.

Miss Savage spent her childhood as one in a family of fourteen children in West Palm Beach, Florida. She obtained her art education with considerable financial difficulty, but has brilliantly fulfilled the promise which prompted the help given her by interested persons and organizations. She has won many honors and has exhibited frequently in this country and in France.

The *Journal* is indebted to the *Sunday School Informer* for the picture and for the explanation of the statue.

## **One of Us**

THE ASSISTANT EDITOR of the *Journal* edged into religious journalism in a slow but inevitable sort of way. In the first place her more respectable grades in school and college were always in "English." In

the second place, she was the daughter of an eminent Texas Methodist layman and relative to any number of preachers. She began her career as a humble secretary in the editorial offices of the Methodist Board in Nashville. Shortly she was acting as "reader" and contributor on some of the story papers. After taking a year off for graduate work in religious education at Yale University, she returned to Nashville to be editor of several periodicals in the children's field and writer of some of the lesson courses.

After supervising a cycle of lesson courses and ringing the changes on fiction and pictures for children, she found this work begin to pall, and departed once more for the exciting life of New Haven. As Assistant in the Department of Religious Education at the Divinity School she helped Dean Weigle keep track of his complex organizational responsibilities, graded themes and examinations in various abstruse subjects, and served as critic and literary adviser to graduate students preparing M.A. and Ph.D. dis-



LILLIAN WILLIAMS

sertations. Her chief claim to fame while in New Haven, however, was that she drove a baby Austin automobile, which excited unlimited enthusiasm on the part of faculty and students alike.

Miss Williams came to the International Council in 1936 and worked for one year in the Department of Adult Work. Then she started work on the *Journal*, acting as Advertising Manager as well as Assistant Editor. She has sponsored a popularization of its style and make-up which may have been noticed.

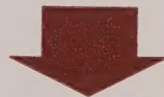
Whenever she can get a new audience together she likes to tell about her travels. These consist chiefly of a trip to Mexico and one to England which she toured quite alone, except for visiting persons en route. Usually her vacations consist in visiting her numerous family in Texas.

She finds a number of interests to occupy her free time. For a while she was on the Central Committee of the Wesleyan Service Guild, editing its bulletin, and is an active member of a local unit. This past year she has been corresponding secretary for the Chicago A.A.U.W., has taken a course in the history of art at the Institute, and has acted as superintendent of a junior department in a church. Other evenings not engaged for concerts or plays have been spent in writing junior lesson materials.

Since this is June it is legitimate to picture her at this moment walking down Wabash Street eating an ice cream cone.

# Each Year They Grow

# TALLER



In twelve short months the six-year-old child becomes seven; another twelve months and he is eight; and on and on.

Each year he changes in height. . . .  
Each year he changes in knowledge and understanding. . . .  
Each year he changes in his habits, his ways of thinking, his ways of reacting. . . .

In other words, God HAS GRADED HIS DEVELOPMENT YEAR BY YEAR. And that's why our efforts to help him must be graded too—graded to his needs, his interests, his understanding.



Small schools grade by groups, with several ages grouped together, and use what is called **GROUP GRADED LITERATURE**. But many schools have enough pupils in a Department to grade closely, a class for every age—and for such schools . . .

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